BIONOTE

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Compiled Vocabulary of Qur'an by Roots in alphabetical order on the pattern of Frame index (Qur'an vocabulary) https://haqeeqat.pk/roots/intro.htm
Surreiya Encyclopaedia of Qur'an: Ontology: Abstract - Absolute Realm; And Physical Realm (Under pen) https://haqeeqat.pk/Encyclopaedia.htm
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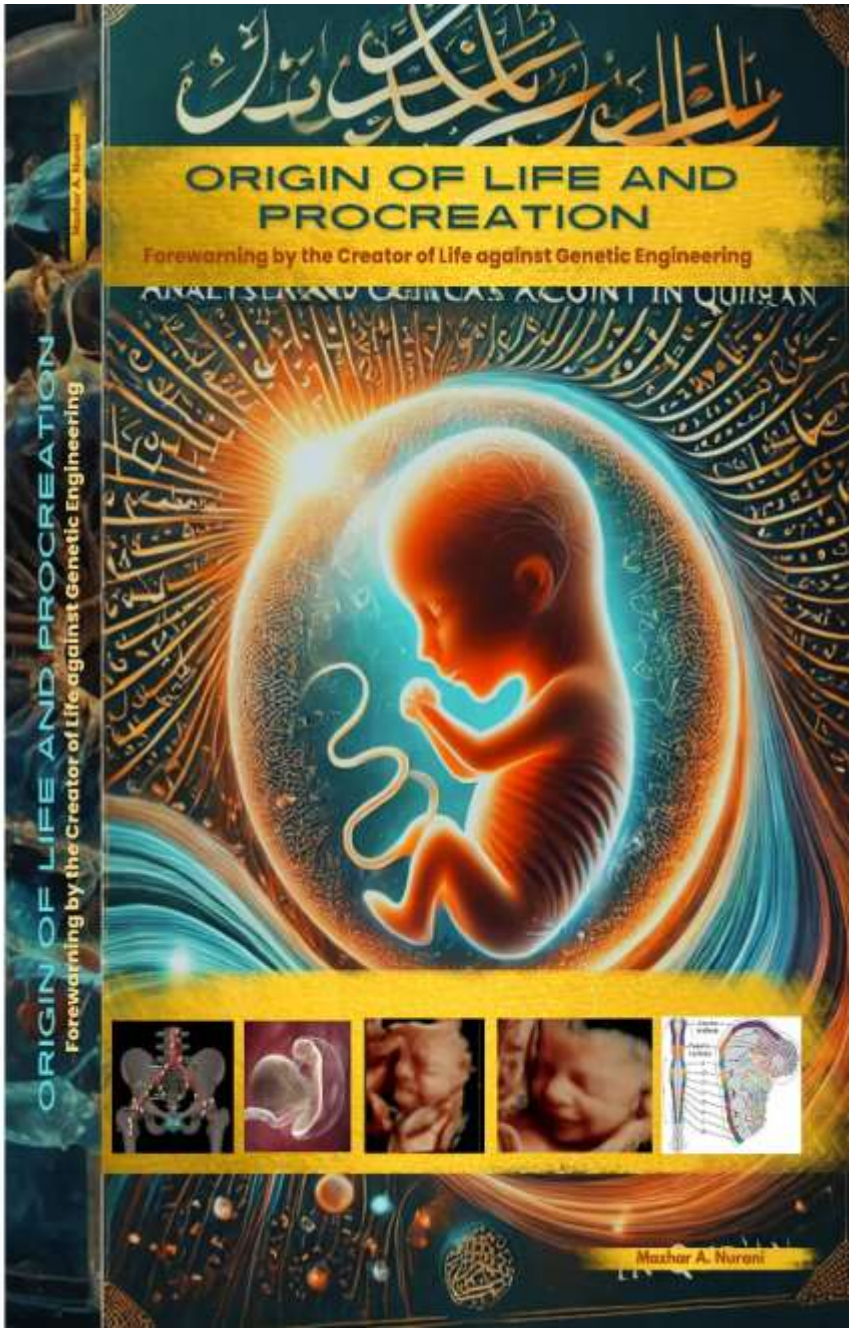

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣
مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤

The Divine Discourse titled Qur'ān has of course reached us duly transcribed verbatim by the elevated universal Messenger Muhammad *Sal'lallaa'hoalaih'wa'salam* in his language and dialect (Like the Messenger RNA who has left the nucleus of cell and has arrived to cytoplasm having transcription of protein encoding genes for decoding and preparing life sustaining proteins).

It says in the prologue that the Name of Allah the Exalted is *Ar'Reh'maan*, the Fountain of Mercy - Who administers the created realms under the umbrella of mercy. His Name is the resort for all activation. The Praiser has ascribed that the chanting of infinite glory and praise in time-space is unreservedly due for Allah the Exalted. He is the Sustainer, Cherisher and Nourisher for all the created realms, all that exists.

The Praiser has then emphasised and persuaded us that He Who is to be recognized solely and exclusively as the Sustainer and Sovereign of the Universes is none but the Divine Absolute named ٱلرَّحۡمَٰنُ *Ar'Reh'maan*, Who voluntarily undertook as intrinsic attribute to exercise his Absolute Power and Authority under the umbrella of mercy.

And then subtly reminding that all creation is for a predetermined purpose, and for accomplishment of defined purpose which entails it has certainly a determined duration with specific end moment, the fact is disclosed that there is the Day of Requital for all those who are bestowed with the freedom of choice and free will to confront accountability and requital. But the consolation is that the Sole Authority - Master of the Day to formally conclude the judicial process is ٱلرَّحۡمَٰنُ *Ar'Reh'maan* Who always exercises Mercy. It is the Day of Resurrection to bestow Life Achievement Award to people who earned salvation; and decree punishment for those who were held liable to criminal justice at the time of their death. It ensures not an iota of injustice shall be done to anyone on that Day.

Grand Qur'ān is self explanatory. First Ayah is excerpted from here:

قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ كِتَٰبٞ كَرِيمٌ ٢٩
إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣٠

- She (Queen of Saba) said, "O you the Chiefs! Indeed an excellent letter has been placed before me — [27:29] Indeed it (letter) is sent by Suleiman—And it preludes—[Quote] "*Ar'Reh'maan*: the Personal Name of Allah the Exalted is the recourse. *Ar'Reh'maan* is eternally the Fountain of Infinite Mercy —[27:30]

Origin of life and Procreation

Forewarning by the Creator of Life against Genetic Engineering

Mazhar Anwaar Nurani

2024

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Foreword

Grand Qur’ān is revered as Divine Book by more than a billion people. It is not just like DNA for physical growth but it is the guide for **personality development.** It tells what the more important issue the "moral principles approach" neglects, as to **what kind of people they should be**. Like guide manual it is also a treasure trove of knowledge that transcends its temporal origin. The scientific discourse embedded within its Ayahs will continue to intrigue scholars and laypersons alike. "Origin of Life and Procreation: Forewarning by the Creator of Life against Genetic Engineering" meticulously unravels profound descriptions of human creation and procreation as presented in the Qur’ān, juxtaposing these with established and emerging scientific understandings.

The preface of the work effectively highlights its distinct style of communicating scientific truths not by jargon but through imagery and description that are accessible to diverse intellectual audiences. The text emphasizes the verifiability of these descriptions in light of science, presenting them as potential evidence of the Qur’ān's divine origin and proof of its Thesis Statement.

Author boldly addresses controversial assertions of some about Qur’ān, such as allegations of plagiarism from Hellenic sources. By thoroughly examining terminologies and their implications, the author demonstrates the originality and the depth of its scientific foresight—especially regarding embryology and the stages of human development. The analysis of terms like نُطْفَة, عَلَقَة, and مُضْغَة reveals layers of meaning that align with contemporary scientific discoveries. He asserts the precision in describing phenomena that were far beyond the reach of 7th-century human knowledge.

Amazingly, the author highlights how Qur’ān has overarching narrative of unity in creation. He equates it with **quantum entanglement** as a philosophical and physical principle underpinning the universe's structure. This exploration not only shows alignment of text of Qur’ān with scientific concepts recently developed but also invites readers to ponder the intrinsic interconnectedness of all entities.

Beyond its scientific discourse, author delves into epistemological reflections. He encourages reader to adopt a balanced approach that integrates empirical observation with metaphysical inquiry. His emphasis is that the Qur’ān persuades to self-reflection and objective contemplation throughout serving as a call to elevate both individual understanding and collective intellectual pursuits.

As we keep advancing in scientific research, more works like this are necessary to retrieve more knowledge and insights from Qur’ān. It will inspire more profound appreciation of the Qur’ān as a timeless source of guidance.

Keeping in view their dedicated effort and study in accordance with academic rules, this work will be a good resource for further research by scholars, students, and anyone seeking to explore the scientific realities verbally mirrored in Qur'ān centuries earlier. It is pronounced:

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ

- Our Majesty will henceforth keep intermittently exposing Our tangible realities prevalent in the Universe-horizons and in their own bodies visually to them who accept not the Divine origin of Qur'ān —The purpose of this visual manifestation is that: it (Qur'ān) being Infallible Discourse of Reality itself explicitly explicates to have been sent for them by their Sustainer Lord (it is not the creation of the Messenger, its publisher). (Refer 41:53)

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Preface

1.1. Grand Qur'ān[1] is not a book of Science in scientific parlance, yet larger chunk of its discourse after Narratives is about sciences and psychology. Scientific facts are mentioned not by terminology, but in descriptive manner - imagery to explain for easy perception by common man to have fair idea of the hidden realities and phenomenon. It is evidence and argument in support of the Thesis Statement[2] of Qur'ān and to keep it alive in every-present. Another objective is to provide forensic proof of its authorship which the non-believing elite of Polytheists and Arabized Jews propagated it is the creation of exalted Universal Messenger since the days he published it. The sciences described relate to realities and phenomenon prevalent in the horizons of Universe and human body invisible to naked eye. It is pronounced:

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ

- Our Majesty will henceforth keep intermittently exposing Our tangible realities prevalent in the Universe-horizons and in their own bodies visually to them who accept not the Divine origin of Qur'ān —The purpose of this visual manifestation is that: it (Qur'ān) being Infallible Discourse of Reality itself explicitly explicates to have been sent for them by their Sustainer Lord (it is not the creation of the Messenger, its publisher). (Refer 41:53)

1.2. Knowledge is primarily divided into two branches; knowledge of things/matter and what happened - was talked about by the people; their dialogues, habits and acts in the past. The knowledge about matter is verifiable in time and space. Anything said by anyone or a book regarding physical matters could be subjected to verification in time and space about its truth to an exact detail.

1.3. If the scientific information mentioned in Grand Qur'ān stands the verification test; provided it is of such nature that it could not be considered as the personal knowledge of a human being living in 7th century when this book was published for the first time, it will prove its infallibility and Divine Origin. This verification test is the key to decide about the veracity of Thesis Statement.

1.4. If we find the words of a book relating to physical matters written earlier in time as true, factually and materially correct in all respects then we will have to believe, too, in those statements of the Book which narrate some events/dialogues between people of past/historical statements. The falsification test of any book/statement could be the physical one. The facts mentioned in the Qur'ān about the Universe and human body is in itself the falsification test of the Book.

1.5. It was promised to the non-believers that henceforth the revelation of the Book

[1] It is a verbal noun and then Title of Divine Discourse. It means a discourse that warps space-time.

[2] "لَآ إِلَٰهَ إِلَّا ٱللَّهُ مُحَمَّدٌ رَّسُولُ ٱللَّهِ" Realize it about miscellany of iela'aha: deities-godheads that are uncritically admired, adorned and worshipped: none of them, including the elevated Messenger Easa alahissalam considered as the God by some and son of Allah by some, is alive except Allah; none of them organizes, administers or sustains others except Allah the Exalted the Alone Sustainer Lord—[Refer 37:35; 47:19 =2] Muhammad (*Sal'lallaa'hoalaih'wa'salam*) is the Messenger of *Allah* the Exalted in every-present.

tangible realities will be shown to their eyes. Please just reflect on this statement. Whatever has been seen in the horizons and human body and then shown to common people ever since the introduction of Qur'ān, it was by the non-believers. Not a single believer has seen and shown to humanity any secret of the universe and human body. Contribution of the Muslim scholars and scientists remained restricted to basic thoughts about various sciences. **Thus this statement is valid and proved by our experience until now.**

1.6. The scientists consider it a strange anomaly with the Islamic scholars that they never made the leap of discovering the telescope[3], despite their knowledge of optometry[4], and the fact that they used observation tubes to scrutinize a section of sky without light interference. Their work included ideas about lenses and parabolic mirrors[5], but never made the mental leap into making a telescope.

1.7. What could be the plausible reason? The reason is that the Setter of Sciences has stated He will show the realities of the Universe to the eyes of non-believers of Qur'ān. Why this seemingly discriminatory attitude? Is it subtly reflects them naive: lacking wisdom and judgment; for reason of never having reflected upon their own selves and cause-reason of coming to existence?

يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ۝ أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ
مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ۝

- They the majority of human beings remain busy acquiring prima facie knowledge relating to apparent phenomena of life of this Lowly World — while they are certainly neglectful regard the Hereafter. [30:07] Have they not self indulged in deep thinking - reflected objectively within their own selves/ consciences (as to why they are created and persisting)? Had they reflected within their selves they would have realized that *Allah* the Exalted has not created the Skies and the Earth and all that which exists between these two but in the manner of conditioning them by infallible governing rules for a determined purpose — And for a duration with a predetermined moment of its expiry. However, fact remains that quite a large number of people are certainly the deniers of accountability before their Sustainer Lord. [30:08]

1.8. A group of humanity otherwise recognized as wise men keep revolving around existing knowledge; and their leaps of imagination to go beyond existing knowledge also remain restricted to the visible percept. It is further told:

[3] https://explorable.com/islamic-astronomy#:~:text=The%20work%20of%20Al%2DHaytham,work%20and%20invented%20the%20telescope.
[4] https://pubmed.ncbi.nlm.nih.gov/18822953/
[5] In optics, parabolic mirrors are used to gather light in reflecting telescopes and solar furnaces, and project a beam of light in flashlights, searchlights, stage spotlights, and car headlights.

ذَٰلِكَ مَبۡلَغُهُم مِّنَ ٱلۡعِلۡمِۚ

- That seeking the worldly life is their extreme limit of acquiring knowledge. [Refer 53:30]

1.9. *Knowledge is Infinite; all that persists is finite, whereby a certain quantity of information and knowledge is always retrievable and acquirable. The Universe is like the screen of the Computer displaying limited amount of knowledge stored in its RAM (Random Access Memory) which can instantly be acquired but much more information is already there in its Permanent Memory that will come to access once transferred to RAM and displayed. So the Source of Knowledge is Unitary. Whatever amount of knowledge the:* ٱلۡعَلِيمُ *,the au fait source of knowledge - Allah the Exalted did wish to share, it is displayed in the observable form of universe that can be obtained equally by everybody who has passion for knowledge; but also has rendered it exploitable (*سَخَّرَ*) by humans.*

1.10. The other method of communication - conveyance of information and knowledge is verbal, orally and in writing. Whatever and to whatever extent the Unitary Source of Knowledge wished to share, He has already shared with His Spokesperson closing the chapter of any further communication of information and knowledge:

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ

- [In keeping with the promise-93:5] Our Majesty have since personally granted you the Messenger [Muhammad *Sal'lallaa'hoalaih'wa'salam*] the unique - ultimate profundity[6]. [108:01]

1.11. Henceforth, there shall be no communication and sharing of information. Onwards, it will only be exposure of realities to visual faculty. The fact about existing realities is that *not all are visible* to human naked eye. The Primal Creator as well as the knowledgeable, observant-scientists convey the knowledge about realities not apparent to human eye by using the metaphors. Descriptions by metaphors enable people perceive a general idea-image of invisible fact by relating it to features of the metaphor.

1.12. Knowledge acquired by human beings, until seventh century, was through naked eye observation. Naked eye observation of an object and reality grants conviction about its existence. Thought of invisible realities was all along there in human mind that kept him busy in developing theories to gain a perception about various phenomena.

1.13. Turning point was when the Creator of all that exists, Allah the Exalted Who had initiated creation with self-imposed obligation of Mercy, personified Mercy for all in the person of Muhammad [*Sal'lallaa'hoalaih'wa'salam*], His Last Messenger. The Grand Qur'ān, life sustaining [8:24] and path illuminating Visible Light came to

[6] I have translated: ٱلۡكَوۡثَرَ as "ultimate profundity" since everything else is created in measure.

humanity along with him [7:157]. It disclosed that a new era of observation of invisible realities is ushering in. It advised humanity to break away from the ideas of the Greeks, who were mired in the belief that they could theorize and deduce underlying principles; and to believe in empirical observation and measurement:

وَقُلِ ٱلۡحَمۡدُ لِلَّهِ سَيُرِيكُمۡ ءَايَٰتِهِۦ فَتَعۡرِفُونَهَاۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ٩٣

- Moreover, you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] pronounce: "The Infinite Glory and Praise eternally stands specified entirely and exclusively for *Allah* the Exalted. He the Exalted will henceforth keep visually showing you people His Aa'ya'at: realities in the Universe and your own bodies. Thereat, you people will keep recognizing them as were verbally mirrored." — And warn that your Sustainer Lord is indeed never unmindful/neglecting of what acts you people perform." [27:93]

1.14. The exalted Messenger informed that Allah the Exalted will henceforth keep bringing to human visual access the knowledge about universe and human body, whereby the fact that Grand Qur'ān mirrors Proven Fact-absolute reality might become self manifest to the people who keep denying it. Why a first time observation of hitherto unseen thing manifests that the Qur'ān is a statement of proven fact? This is possible only if the same thing finds mention in the Qur'ān. Verbal specification and visual observation are two aspects of identification of a tangible fact of real existence as denoted by Arabic word: ءَايَةٌ. **The visual observation of an earlier unseen fact by humans will manifest a book written earlier in time as Book of Facts which contains its verbal presentation.** This will establish that the Book really contains verbal statements of physical-scientific facts and is not conjectural, hypothetical and presumptive in its contents.

1.15. It is perhaps the reason the leaders of Believer's State are advised to depute groups of people to visit countries of non-believers for education in the disciplines of worldly knowledge to remain updated and take necessary precautions and deterrent ability to counter their desire of overpowering the world:

وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ كَآفَّةٗۚ فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ
لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ١٢٢

- Take note, it were not possible for the Believers that they might go congregative out of hometown —For reason of above impracticability the objective could be achieved by a party, constituted by drawing literate persons from every clan of them, the believers, having left: For the purpose that they might develop self-awareness-global expertise regarding knowledge and understanding of the physical system-code of conduct-culture-managerial attitudes and behaviour-advancements in worldly knowledge by other nations—And so that they awaken and update their own people when they have returned back to them: This acquirement of knowledge and understanding may render them vigilant to take necessary precautions-preparations. [9:122]

1.16. The Ayah states the purpose of showing the tangible realities of universe and

human to non-believers is that Qur'ān being Infallible Discourse of Reality itself explicitly explicates to have been sent for them by their Sustainer Lord.

1.17. Why a first time observation of hitherto unseen thing manifests that the Qur'ān is Divine revelation? This is possible only if the same thing finds verbal mirroring of it in the Qur'ān. Verbal specification and visual observation are two aspects of identification of a tangible fact of real existence. The visual observation of an earlier unseen fact will manifest a book written earlier in time as the Book of Facts which contains its verbal presentation. This will establish that the Book really contains verbal statements of scientific facts and is not conjectural, hypothetical, presumptive or a science fiction in its contents.

1.18. Believing people start calling it a miracle of Qur'ān whenever a scientific fact is shown by the scientists and organization like NASA. And then the non-believing scholars start consuming their energies to disprove the claim of believers. Both naively ignore the fact that if it were to become a miracle in 21st century what was the benefit of its mention for the readers of earlier centuries?

1.19. And further what they naively ignore is the fact about the audience of the book. The humanity is its audience which has men of ordinary prudence and intellectuals, philosophers and scientists. And it is understood that a good author is he who writes according to the intellectual level of his audience.

1.20. The author is always superior in knowledge than the reader. Therefore, the author can meaningfully communicate only when he is conscious of the intellectual level of his audience and his message is geared to be consonant with the audience's prior knowledge and assumptions. It is the audience in relation to whom will depend the main idea, validation and support, word choice, sentence structure, writing plan - form, and writing relationship: what tone of voice comes to you as a reader.

1.21. There are many factors that show the inimitability of Grand Qur'ān. One is the word choice in expository and informative segments of the text that have equal appeal and perceptive value for an ordinary person of little knowledge and for a scholar and scientist.

1.22. It is almost an admitted fact that succinctness is one of the par excellence features of Grand Qur'ān. A certain arrangement of words in any language has in it certain semantic density of information. The greater the semantic density of information in relation to quantity of letters and words is what we call succinctness. **Greater the semantic density in a sentence, it will meet greater number of intellectual levels of its reader. Also greater the semantic density, easier is it for understanding and comprehending by everyone with equal satisfaction of intellect.**

1.23. Let me clarify this point by an example of a sentence in Grand Qur'ān:

إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ

- It is a fact that only such people can reasonably - rationally answer-respond who listen Qur'ān-any stated fact comprehensibly. (Refer 6:36)

1.24. It is a simple sentence understandable by everyone. But for people like learned Paul Broca[7], an anatomist celebrated for his discovery of the speech[8] production center of the brain; and for acousticians and speech experts these four words embed much more information which is neither portrayed in any translation nor explained in exegeses. The verb: يَسْتَجِيبُ in common parlance and understanding denotes answering, either affirmatively or negatively. It stems from Root[9]: ج و ب which signifies to cut a portion from the whole of something; to make hole or tore something; perforate, pierce, carve or to excavate. And Form-X of verbs adds reflexive causative meanings of self assigning a task.

1.25. What happens when we wish to answer a question or what is done by Google and computer when we post a question to it? We cut relevant portion from our memory and Google and Computer cuts it from its memory to display it on screen. When we cut relevant part from memory which we intend to express as answer, it is also firstly displayed on an invisible screen which is our rib cage, and a system in it instantly becomes operative to transform it into sound by vocal cords to make it reach our mouth from where we emit it syllable by syllable for the auditory faculty of questioner.

1.26. In the same sentence the answering capability is restricted only to those who listen. Verbal information is saved in the memory only when we consciously and attentively listen and comprehend the message. It enables analysis-perception and safe storage. It happens only if the listener has such intention and desire. Therefore, listening is but translating and interpreting the articulated sounds-verbal narration whereby one can answer accordingly. Otherwise it is mere "hearing sound-noise" or a momentary storage in the memory of Ears only to get lost in few seconds. It is thus evident that what seemed a simple statement; it is in fact a picturesque portrayal of a scientific phenomenon.

[7] http://en.wikipedia.org/wiki/Paul_Broca
[8] https://en.wikipedia.org/wiki/Manner_of_articulation
[9] https://haqeeqat.pk/roots/(254).htm

2. Methodology

2.1. The second largest chunk of text after narratives is expository. As its name implies, expository writing is that which exposes facts. It is writing that explains and educates its readers, rather than attempting to persuade them. It gives the readers the facts they need about a specific topic to deepen their understanding of it. Other commonly recognized types of writing are descriptive, narrative, and persuasive. Each type has a specific goal; descriptive writing creates a sense of time, place and experience in the reader's mind. Narrative writing tells the instances and events of real life; persuasive writing convinces the reader that a specific position is the right position. But the discourse of our study is unique, all types of writings in its text have persuasive force and to show it ever live in every-present.

2.2. We will therefore study the expository text/scientific references about the Origin of Life, Procreation of Man - Anisogamy - Embryology by deriving a visual image mirrored in statements after analyzing it following the academic rules of translating and interpreting a source text. Then we will match it with the image seen and shown by scientists. It will thus cover both analytical and critical aspect of study.

2.3. Biased and prejudiced Orientalists contend that the Publisher of Qur'ān plagiarized Hellenic views on embryology, naively overlooking that the Qur'ān is the first who declared **Plagiarism[10] is a cognizable offence; output liable to seizure, and person disqualified for further publication.** The bias and prejudice is the darkest passion of heart that renders it blind. They either naively overlook the facts mentioned, or are poor in scholarship to coherently study a subject. Did Aristotle or anyone else knew or how many even know today as to how exactly the process of pro-creation originates? They only knew that man is created from semen or some used the specific word Sperm. The origin of procreated Man was firstly pronounced in Qur'ān:

ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨

- --Afterwards, He the Exalted rendered his (Human being) species as capable of reproduction originating from an organism (spermatid) created from a part of gently and secretively drawn extract which is drawn from treated water rendered lacking vitality. [32:08] --

2.4. What people ordinarily know as the main source of creation of living humanity is Sperm. But that is NOT the fact. This is second stage in the Life-Line of creation:

أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ۝٢٠ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ۝٢١ إِلَىٰ قَدَرٍ مَّعْلُومٍ ۝٢٢

- Is this not a fact that Our Majesty created you people as an organism (spermatid) from treated water rendered lacking vitality? [77:20] Thereby, Our Majesty inserted and rendered it (organism-spermatid) a sperm within a pleasantly cold resting place [*epididymis*] [77:21] It remained stationed therein for a determined/known measure of time and proportioning. [77:22]

[10] Plagiarism is defined as: "wrongful appropriation"; "close imitation"; or "purloining" of another author's "language, thoughts, ideas, or expressions", and the representation of them as original work.

2.5. What to say of the people until and during the revelation of Qur'ān, even today majority of the people is not aware that the **Sperms to take existence need a temperature cooler than body temperature.**

2.6. It was disclosed centuries back in Qur'ān that **the Organisms are rendered as Sperms at a cooler place**. Today we are certain the Sperm production requires the temperature between three and four degrees Fahrenheit cooler than 98.5 degrees the body's core maintains. The place where the organisms (in today's parlance spermatid) are rendered Sperms is: فِى قَرَارٍ مَّكِينٍ: now termed: Epididymis. Qur'ān defined the place by its prominent and intrinsic feature by adjectival phrase; using a locative noun with adjective resembling participle (الصفة المشبهة) while the name Epididymis given by Greek scholars means "twin; testicle". The phrases indicate maintaining lower temperature is its particularity.

2.7. Further, amazing information is about time required for the maturing of the Organism-Spermatid to be Sperm. It is in the epididymis[11] that the sperm cells are allowed to mature for *approximately two to three weeks*. This is where it stays after it is fully mature, waiting to be ejaculated into the female reproductive system during a male orgasm or for self-gratification. Sperm lasts in a male body for *around 74 days***.** If they are not released during an ejaculation within this period, they die and are then reabsorbed in the male body. Thus the propagated contention of plagiarizing Hellenic views on embryology is patently false.

Key words: Creation; procreation:

خَلْقًا ءَاخَرَ;لَحْمًا;مُضْغَةً;عِظَـٰمًا;مُسْتَوْدَعٌ;عَلَقَةٍ; مَنِىٍّ;نُطْفَةً;مُسْتَقَرٌّ;مَّآءٍ مَّهِينٍ

[11] Function: The epididymis is responsible for sperm maturation, storage, and transport. It also produces substances that help sperm survive and mature.

3. **Introduction**

3.1. All the Messengers of past assigned to individual nations were granted certain Book and were simultaneously authorised to display unprecedented visual demonstrations that were regarded as miracle being not explainable by Causality[12]. But the last and Universal Messenger was not given the permission to display a miracle which was regarded by people as accreditation[13] Sign of one being the Messenger of Allah the Exalted, while the purpose was only to scare them[14]. Thereby, there have been people who alleged that Qur'ān was authored and purposely written by him. Not to accept the Divine Origin of Qur'ān is merely an excuse not to recognise him as the Messenger - Spokesperson of Allah the Exalted and the Publisher of Divine Discourse, but instead the author of Qur'ān.

3.2. Allah the Exalted has mentioned scientific facts primarily to prove and establish both segments of Theses Statement of His Intellectual Property, the Grand Qur'ān. **In fact, Qur'ān asked the humanity to get out of Philosophical circle into scientific realm that will straight lead them to the Setter of Sciences - the Source of Knowledge.**

3.3. Major chunk of the text of Grand Qur'ān, second to narrative, is Expository-scientific discourse. These types of texts are simultaneously used as argumentative to prove and establish the Theme of the Grand Qur'ān. Argumentative texts depart from the assumption that receiver's beliefs must be changed.

3.4. Various sciences facts, all that are relevant to human being, mentioned in Qur'ān aim not at describing and teaching sciences in detail but as material evidence and argument to convincingly prove its Theses Statement. It encourages thinking and reflection after having amazed the reader by picturesque portrayal of scientific information about which he is certain earlier generations were certainly unaware. Thereby the Verses (ٱلْأَيَٰتُ): meaning verbal passages would literally become for him Sign (ءَايَةٌ): an indicator that leads to perceive another's existence, the Creator and Setter of Sciences. A little contemplation on this unique aspect will reveal why the Universal Messenger did not display "miracle" (ءَايَةٌ) despite repeated demands by the astray adamant elite of his times. "Miracles" are seen only by the people present on spot and are short-lived. The Universal Messenger is ever-present:

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[12] https://en.wikipedia.org/wiki/Causality

[13] It denotes the action or process of officially recognizing someone as having a particular status, or being qualified to perform a particular activity. 2. An acknowledgement of a person's responsibility for or achievement of something.

[14] وَمَا نُرْسِلُ بِٱلْأَيَٰتِ إِلَّا تَخْوِيفًا : Be mindful; Our Majesty were not sending the Messengers with unprecedented Displays - miracles except for purpose of creating momentary scaring scenario for the people present at relevant time and space. [Refer 17:59]

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

- And they/ruling elite said to people, "Why unprecedented displays, as were given to earlier Messengers, not been sent to him from his Sustainer Lord"? You the Messenger [*Sal'lallaa'hoalaih'wa'salam*] pronounce for public information, "The unprecedented displays - signs are displayed only by the permission of Allah the Exalted — And I am but to act as Manifest Warner - Revivalist -Admonisher." [29:50]

3.5. The universality and permanence of the Messenger-ship necessitates that *academic and scientific approach* is made the base for learning the divine guidance by the Humanity and Species Jinn, while demonstrative signs indicating the Divine Providence are already all around as ءَايَٰتِهِۦ: His Signs for reflection and visualization. It is explained by a question for reflection:

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

- [they talk about other signs] You confirm it, has it not sufficed for them as irrefutable primary evidence of you being universal Messenger that Our Majesty have since sent upon you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] compositely the Book Qur'ān which is recited to them, word by word? Know the fact, indeed prelude to blessed life is explicitly elaborated in it — And for frequenting to obtain advice and guidance the memoir from eternity to eternity are incorporated therein especially for those who truly believe in the Messenger Muhammad [*Sal'lallaa'hoalaih'wa'salam* in time and space]. [29:51]

3.6. The point about cessation of displaying miracles like the cessation of the office of Messenger after the arrival and presence of Universal Messenger for the entire future is superbly highlighted by rhetorical question. Rhetorical question is a device used to persuade and subtly influence the audience. It is a question not asked for the answer, but for the effect. It is used to emphasize a point or just to get the audience thinking. It is a very powerful persuasive and thought provoking tool. Here the question is obvious and reflective.

3.7. The academic rules and principles of learning by instruction are universal. The Divine Book titled Qur'ān is declared as the Text-Book for Guidance in space-time irrespective of national and linguistic boundaries. This is the only Divine Book that was delivered to people in smaller chunks, orally and in writing, over a period of 23 years when it was composed and organized in the formal format of bound book as promised by Allah the Exalted during the days of its intermittent revelation.

3.8. The first question of Metaphysics or first philosophy is existence and first cause. *So the study of metaphysics has but to start from Man's own existence.* Metaphysics is the branch of philosophy which Aristotle called as "first philosophy". It deals with the nature of existence, the being and the world; and it is a subject that deals with "first causes and the principles of things". We are aware Philosophy came first and became the basis for science. The second categories of people who influence the minds of the majority are the scientists. The main difference is in the way they work and treat knowledge. Science is concerned with natural phenomena, while philosophy

attempts to understand the nature of man, existence and the relationship that exists between the two concepts. Science begins with empirical data. It then moves into past and predicts future.

3.9. **Qur'ān reversed the order of study for gaining knowledge and enlightenment. It prefers and emphasises firstly to take scientific approach and then enter into philosophical domain to find the first causes and intent of existence all around him which is awesome for rational observer**. This approach and methodology is the ultimate of epistemology that renders a man to become member of people of ultimate wisdom and enlightenment, described by Arabic possessive phrase: أُوْلُواْ ٱلْأَلْبَٰبِ: people who possess the core and kernel of knowledge, the purest knowledge gained without overlapping emotions, prejudices and biases:

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ وَ ٱخْتِلَٰفِ ٱلَّيلِ وَ ٱلنَّهَارِ لَأَيَٰتٍ لِّأُوْلِى ٱلْأَلْبَٰبِ ١٩٠

- Indeed signs indicating the existence of the Creator and Setter of sciences are obvious in the creation of the Skies and the Earth— And in the alteration-revolving-circular pursuit of the Night and the Day— For men of wisdom: who reflect upon apparent relations - equations: relativity to understand the purpose of its creation. [3:190]

3.10. Their characteristic trait is then indicated that they always try to spend their time keeping the Forebrain active and in control of affairs:

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَمًا وَ قُعُودًا وَ عَلَىٰ جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ١٩١

- The men of wisdom are those who remember Allah the Exalted while standing and sitting, and when they are lying-reclining on their sides. And they objectively and honestly self reflect about the creation of the Skies and the Earth. They find the eternal fact and say: "Our Sustainer Lord; You the Exalted have not created it purposelessly. Glory is for You the Exalted and are the focus of all effort. Responding to the Caller we have believed (3:193), therefore, You the Exalted do grant us salvation from the torment of Hell-Prison". [3:191]

3.11. The science and scientific study revolve around a *percept*. But there is no *percept* which can be perceived in isolation; it is perceived with reference to existence of another *percept*. Arabic language has a far comprehensive rather scientific word to describe the unit of sciences and scientific study: ءَايَة stemming from Root[15]: ء ى ى. It relates to semantic frame **Sign**. Lane's Lexicon quoting classical Arabic lexicon of Er-Rághib says, "it properly signifies *any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself."*

3.12. Sign is defined as an object, event or phenomenon whose presence or occurrence indicates the existence, presence or occurrence of something else, the

[15] http://haqeeqat.pk/roots/(71).htm

relationship being asymmetric. A Sign (عَايَة) is in fact information-mirroring-transmitter about some invisible existence, reality, fact. It has in it an element of news. It is neither synonym nor synonymous to: عَلَامَةٌ which is derived from Root:ع ل م that denotes such mark, representation, symbol, or figure about which it is already known as to what it features - portrays. The relationship between *Indicator* and *Indicated* in: عَلَامَةٌ is that of symbolization or iconicity.

3.13. Though the Indicated in the English frame Sign can be past, present, or future entity or eventuality, Arabic has distinct word for the past sign: عَاثَارًا, which is different from Sign signified by: عَايَة. Its Root[16]: ء ث ر denotes a mark left of something, scar, trace, footprint relating to an object, event, phenomenon of the past.

3.14. *Metaphysics and scientific has but to start from Man's own existence. And the moment he studies the Universe he knows it is existing before his coming into being; he finds it at his service.* Every rational individual is in fact a scientist because he is endowed with cognitive-perceptive faculties and intellect to differentiate between things and phenomena to draw conclusions and perceive what is not within the ambit of vision.

3.15. Grand Qur'ān firstly reminds us of our existence. We need to know about our existence, because what else exists know quite well about us, our stature and position in the physical realm. *They have their own levels of perception and understanding.*

3.16. The moment a philosopher observes the relation of his existence with the existence of universe, he can deduce nothing but the fact that his being is the first cause of the existence of the universe he lives in. *A philosopher cannot fail to observe he is not the reason for the survival of the universe, but it is the universe which is sustaining him and causing his survival though he is not her creator.* So his being is the first cause of the existence of the universe. Therefore, the first point of reflection for a truthful philosopher is to find the reason why the universe is at her service. This will lead him to find the first cause of his own existence. This will instantly lead him to the conclusion that he can not be one who causes the survival of the first cause of his own existence. Thinking otherwise will be a fallacy. The first cause must be living and surviving by His self. He the Exalted is his Sustainer Lord Who is rightfully demanding that Humanity must show Him allegiance and servitude.

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

- O you the Mankind listen attentively; You people demonstrate subservience and allegiance to your Sustainer Lord. Your Sustainer Lord is He Who has created you people and had created those who existed in times before you— So that you people might protect - safeguard yourselves. [2:21]

3.17. Philosophers and scientists have worked hard and devoted their lives in

[16] http://haqeeqat.pk/roots/(9).htm

pondering and observing the universe all around them to find answers to the following fundamental questions: [Knowledge and Religious Experience- Dr. Allama Muhammad Iqbal[17]]

- Character and general structure of the universe in which we live;
- Is there a permanent element in the constitution of this universe?
- How are we related to it? What place do we occupy in it?
- What is the kind of conduct that befits the place we occupy?

3.18. The history of pursuit for finding answers to these questions may be read in the remarkable work of learned Stephen Hawking "A brief history of time". His classic work helps non-scientists to understand fundamental questions of physics and our existence from the point of view of physicists: Where did the universe come from? How and why did it begin? Will it come to an end, and if so, how?[18]

3.19. Grand Qur'ān addresses and answers the questions pursued by philosophers and scientists in the first address to humanity: one complete unified reality: man and the universe in nutshell. I wish learned Stephen Hawking knew that the Qur'ān explains his seemingly complex questions of physics and existence with such simplicity and ease that a layman might perceive the universe; one complete unified theory as Hawking puts it, as vividly as one sees a thing with naked eye:

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً

وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

- Your Sustainer Lord is He Who had rendered the Earth for you people as a floor/flat open space—And the Sky rendered as an overarching canopy. Moreover, He the Exalted (Your Sustainer Lord) had dropped water in one go (in measured quantity-23:18) from the Sky. Thereby, with it (Water), He the Exalted had brought out variety of fruits, which were to serve as means of subsistence, nutritious for you people. Thereat having seen the world around you as integrated whole you people should not ascribe others as participants for aiding Allah the Exalted — While you people have logical understanding of there being none associate [realization of universe as a coherent unit manifesting Sole Creator]. [2:22]

3.20. This first direct address to humanity, comprising of just thirty eight words, perhaps encompasses entire philosophical pursuit undertaken prior to its revelation till date and answers simplistically. A man attaining reflection capability confronts physical and social world and wants to enquire about it. These two unitary verbal passages address and answer his questions. The test of a Book; considered Guide in time and space coupled with lofty declaration as void of conjectural substance, is that a reader like me of ordinary prudence should not get confused or perplexed in perceiving what is stated; otherwise he might loose interest in the Book. **Moreover, if the Book makes a demand upon reader, it must give him a plausible reason to admit and obey that.**

3.21. Character and general structure of the universe we live in is depicted as is

[17] http://www.allamaiqbal.com/
[18] https://haqeeqat.pk/UniverseSciencesAndQuranPreface.htm

visible to naked eye. The Earth, the Sky, and water which is the source of botanical produce, that serves as sustenance for humans is what the universe is all about outwardly. The character and structure of universe is finite as captured by mere observation. This yields a logical understanding of a coherent universe. Everything is interrelated; they are just one unit. Earth and sky are interrelated; sky and water are interrelated; and water and the produce of earth have inter relationship; all at the service of man.

3.22. We are not a segment of finite Universe: enclave of a sky and earth. We are not meant for the universe. Universe is meant for us. It owes its existence to us. It is visible to naked eye and to logical understanding of "the wise men" that the Universe is coherently structured to relate and serve us. This reflects what place we occupy in it. We are not infinite; but are not that sort of finite as the universe is:

أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ
وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ١٣

- Have you people [despite living in 21st century] not seen-given a thought to the fact that Allah the Exalted has subjected-subjugated all which is located in the Skies and in the Earth for you to a set discipline-relativity? [Refer 31:20] And He the Exalted has subjected-subjugated all which is located in the Skies and in the Earth, solely for you people, to a set discipline-relativity; harmoniously-collectively, a blessing of Him. Indeed evidently tangible pointers-signs are embedded in this disciplined universe for such people who logically and objectively reflect-analyze to arrive at the purpose of creation. [45:13]

3.23. The permanent element in the constitution of outwardly universe is vividly evident by observation since people before us lived in the same universe. "He the Exalted has created you people and those who lived before you". Men disappeared, universe is still there.

3.24. The kind of conduct that befits the place we occupy in the Universe is mentioned first in the address to humanity. No philosophical puzzles. Just one verbal sentence: "demonstrate subservience and allegiance to your Sustainer Lord". The Imperative Verb originates from Root[19]: "ع ب د" denoting a relational signification that can be translated as "slavery-servitude-subject" in reference to his Master; Sustainer Lord which is the object of verb. This noun too is a relational word. Both signify nature and responsibilities of relational units. However, this relationship is unique since it is not merely Master-Lord; Slave-Subject equation but a relationship of the Creator and the Created.

3.25. The characteristic feature and responsibility of the Sustainer Lord is to meet the physical and honour needs of subjects. He the Exalted has done it by fashioning the universe we are in to serve our physical and honour needs. Now it is our turn to willfully and affectionately demonstrate as allegiants of the Sustainer Lord. Depending upon sincerity of thought its effect is: adopting a rational conduct avoiding unrestrained moves in reverence and fear of the Creator and Sustainer Lord. This is the sublime manifestation and effect of exercise of one's will and freedom of self governance aligned maximum to the desire and will of the Sustainer Lord. This will

[19] https://haqeeqat.pk/roots/(929).htm

enable us perceive our invisible "Self" and align it with outer world. This alignment will eventually qualify us for ascension beyond the horizons of finite universe; our original extraterrestrial land in the universes beyond the shell of present day universe wherein we are sojourning.

3.26. This wilful surrender and obedience to the Sustainer Lord will not compromise our honour and self respect. Where we can compromise our dignity and honour we occupy in the Universe; we are cautioned: "you people should not ascribe equals for Allah the Exalted while you are in a state of logical understanding". It is now an observed and understood reality that Man and multiple unities of universe is a singular coherent unit.

3.27. It reveals that Man is the cause behind the creation of physical realm. So the study of metaphysics has but to start from Man's own existence. Once we study it we would be in times:

وَيَقُولُ ٱلۡإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوۡفَ أُخۡرَجُ حَيًّا ٦٦ أَوَلَا يَذۡكُرُ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن قَبۡلُ وَلَمۡ يَكُ شَيۡـًٔا ٦٧

- Know about general attitude that people say questioningly, "Is it plausible that when I am dead, I would be brought out alive?"[19:66] Is it because Man recalls not that Our Majesty had created him in earlier time-line —While he was then not even an object in existence worth recognition and mention? [19:67]

3.28. The question man asks is rhetorically structured not desiring or expecting an answer. It is met by counter question using rhetorical device "antithesis" with parallel grammar structure but which establishes a nearly complete or exact opposition in ideas or characters. It can be effective in emphasizing drastic differences between opposing concepts. Man is living, and knows on death he will still be in existence in changed form as a recognizable object. Why he compares it not with the fact that once he was not even an existing object. In time line he even was not an entity worth naming and mentioning:

هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا ١

- Has there not been a period in the Timeline upon the Man when he was not even an object in existence, worth naming and mentioning? [76:01]

3.29. Hereafter, each concept and unities, visibly and invisibly present in the Universe will be unfolded in Qur'ān in such explicit manner that all might be observed except the Creator Who is the only invisible to human observation to image; yet *known* more than visible-physical reality since He the Exalted has manifestly exposed His Hidden Self. We know an object and Person in near absolute sense not by Vision; but by knowing the invisible characteristics and their relations with others. The existence of Allah the Exalted can be felt by observing the minutest particle of His Creation; no need of so called "spiritual-mystic" exercises and experiences to "meet" Him the Exalted. Our guide lord Muhammad [صلى الله عليه وسلم] never did anything **mysterious** in his life before and after revelation of Qur'ān, as portrayed therein, yet was physically made to travel and observe with eyes beyond the horizons of our universe. Certainly we are finite but beyond the finiteness of universe. What he the chosen and distinguished sincere allegiant did in his life before he was assigned the responsibility

of spokesperson-the Messenger and relaying of Qur'ān; he was advised to suggest the same to humanity:

قُلۡ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍۖ أَن تَقُومُواْ لِلَّهِ مَثۡنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُواْۚ

- You the Messenger [Muhammad *Sal'lallaa'hoalaih'wa'salam*] tell them: "I only advise you people with one advice —That you people may stand—find time for Allah the Exalted (Absolute Truth and Fact) in twos, and individually. Thereafter, you people self reflect objectively keeping aside passions-emotions-prejudices-caprices-whims-conjectural myths to know the purpose of creation." [Refer 34:46]

3.30. The advisory verbal sentence comprises of second person plural Form-V verb stemming from Root/Semantic Seed: ف ك ر. Ibn Faris [died 1005] explained its basic perception "(تردُّدُ القَلْب في الشَّيء. يقال تفكّرَ إذا ردَّدَ قلبه معتبِرا)" that it signifies the perception of employment of heart in repeated consideration, reflection in something - matter - affair. This is said for a man when he/his heart has carefully or repeatedly considered, reflected, contemplated, deeply pondered upon a thing for attaining a clear knowledge and objective conclusion." Form-V has reflexive causative meanings. The subject receives back the impact of action. It generally depicts such actions where the subject honestly and sincerely tries to transform himself, and performs that action diligently. It has transformative meanings, Noun-ized; make oneself to be Noun. The meanings of form V are simply the meanings of form II plus the word "himself."

3.31. It may, however, be noted that the outcome/conclusion of such an exercise is dependent upon the manner of reflecting upon some information. When the passion, preconceived notions, vested considerations keep interfering in the thought process in analyzing the given information about the hitherto unknown realities, the conclusion will be biased and tilted. Interestingly, it is pointed out in Qur'ān that the locus of understanding and enlightenment is the heart of man.

3.32. **The act of creation is the desire of the Creator for expressing and manifesting oneself to be widely known and recognised.** Creation is object - percept. Creation is by purpose. Purpose is by desire and intention. Everything has a creator. Creation is the expression of intention of the creator. The intention is only of the Being - the sentient of Freewill. The creation is the indicative icon of the creator. It is his manifestation, the sign of his existence. It is his recognition. It is awe inspiring for him. Knowledge is of the created object - percept. Object has a purpose. Knowing the purpose of creation is enlightenment. Knowing the desire, tacit in the creation is the zenith of knowledge. It is recognising the Creator and knowing the object beyond subsistence.

4. Origin of Life – Man is the Protagonist-Blue Eyed of Created Realm

(i) Creation - Physical Realm - Science is based on "philosophy" of "Quantum Entanglement Love"- “social unity”

4.1. The Almighty the Primal Creator named Himself *Ar'Reh'maan*[20] for personal cognition in the language and dialect of the person who was to become at a determined point in time and Town in Arabian Peninsula His Spokesperson and exalted universal Messenger Muhammad Sal’lallaa’hoalaih’wa’salam, has informed that the Man is the cause behind the creation of physical realm.

4.2. In English Frame Index[21] the Creation, Create physical artwork, Create representation, Intentionally create is defined: "The Creator - a sentient creates a new entity, the Created entity, possibly out of Components"; "A Creator creates an artifact that is typically an iconic Representation of an actual or imagined entity or event. The Representation may also be evocative of an idea while not based on resemblance. A Creator produces a physical object which is to serve as a Representation of an actual or imagined entity or event, the Represented".

4.3. In Arabic, the semantic frame Creation is in Root[22]: خ ل ق. Ibn Faris [died-1005] in his famous lexicon: مقاييس اللغة stated about this Root:

الخاء واللام والقاف أصلان: أحدهما تقدير الشيء، والآخر مَلاسَة الشيء

> That it signifies the act of determining the measures and proportionality of a thing to other things, and then smoothening of the object.

4.4. Its general perception and meanings as creation are well known. The basic perception is that of the idea and intention of giving existence to the intended object. **Thus the thing is created and exists firstly in Abstract Realm before it takes existence in the Physical Realm.**

4.5. The words that stem from this Root are result oriented. The irreducible semantic features of this Root are:

(i) A living who is the creator of the object;
(ii) The will - decision taken by the living to create;
(iii) The purpose the Creator has in mind to create the object;
(iv) For what, or for whom it is meant;
(v) Idea - blue print - determination of measures and proportionality of the thing to other things that creates interrelationships before the object takes existence;
(vi) The span of time it will continue to exist or live.
(vii) Assigning a name to the object for its cognition; or describe it if invisible to naked eye.

4.6. The first occurrence (2:21) of the word "creation" is about creation of humanity, reflecting the honour it has in the physical realm, though he was made to emerge in

[20] The Rarest Personal Name in the language and dialect of universal Messenger.
[21] https://framenet2.icsi.berkeley.edu/fnReports/data/frameIndex.xml?frame=Intentionally_create
[22] https://haqeeqat.pk/roots/(411).htm

physical form when all arrangements commensurate to his status and security were set in place[23]. It is interesting to study the meanings of individual radicals of Root: خ ل ق that embeds concept of creation. **Kha** خ: Composition/Decomposition; **Laam** ل: Service; For; Provide; and **Qaaf** ق: Conscience, Existence, Stand. Even the number of times 261 it is used reveals creation of Universe is for Man and for promotion of human welfare. Number 261 represents in numerology the harmony and balance; a universal view, humanitarianism, and tolerance. Wikipedia[24] defines Abiogenesis or informally the **Origin of Life**: "It is the natural process by which *life arises* from *non-living matter*, such as simple organic compounds[25]. The transition from non-living to living entities was not a single event but a gradual process of increasing complexity." We may study a dozen of theories on this subject but none leads us to even remote level of certainty.

4.7. But Grand Qur'ān has informed that *life is not that arises* or *transits* from Matter *but Life per se is the created entity;* distinct from the raw material by which it is structured and given existence. Life and Freewill is the distinguishing feature between the Creator and the Created realm. Thus the Matter and Life in the Universe owes its Origin to the Absolute Life and Absolute Will. Man is from matter and not a portion/part of Absolute Being. In Qur'ān, matter and life are always mentioned in the order that extracting life from matter is mentioned first and then extracting matter/dead from life/alive (See 6:95; 30:19).

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَ ٱلْحَيَوٰةَ لِيَبْلُوَ كُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَ هُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ۙ

- The Omnipresent, the Perpetual, the Absolute is the One Who created the Matter and the Life—The purpose and consideration of this creative activity was that He the Exalted might expose by subjecting to a test as to who amongst you people is more appropriate-balanced-beautiful-moderate with regard to conduct, behaviour and actions. And He the Exalted is the All Pervasive Dominant, the Oft-Forgiving.[67:02]

4.8. Words relating to semantic field **Matter,** dead, inanimate objects and death stem from Root: م و ت and its contra. Root is: ح ی ی which relates to semantic field **Life**. Its individual radicals are said to mean: **Haa ح:** Life; Benefit; Live. Ya: as pronoun refers Me; Ya: Will; Power. Ibn Faris stated it: م و ت leads to the perception of a thing **void of strength, vitality**; it thereby refers to inanimate contra of life while about its opposite ح ی ی he stated it is contra. of matter - inanimate; and secondly refers to a bad and uneasy feeling accompanied by embarrassment, caused by one's fear of being exposed or censured for some unworthy or indecent conduct; feel shy contra of impudicity. Grand Qur'ān has superb choice of diction that renders the essential conceptual content embedded in the Semantic Seeds that are the origin of Arabic nouns and verbs at its very first application. **The most fundamental characteristic of Life is feeling of shame (حَیاءٌ) opposite to impudicity**. The first time mention confirms it:

[23] https://haqeeqat.pk/AtmosphereSevenTracks.htm
[24] https://en.wikipedia.org/wiki/Abiogenesis
[25] https://en.wikipedia.org/wiki/Organic_compound

إِنَّ ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا مَّا بَعُوضَةٗ فَمَا فَوۡقَهَاۚ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۖ وَأَمَّا ٱلَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۘ يُضِلُّ بِهِۦ كَثِيرٗا وَيَهۡدِي بِهِۦ كَثِيرٗاۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلۡفَٰسِقِينَ ٢٦

- *Allah* the Exalted certainly considers it not a matter of shyness-reluctance-embarrassment striking example of a **female mosquito**, thereby highlighting that still smaller in size which exists above her—(**phoretic** species[26]). Thereat, as for those who have heartily believed in the Messenger and Qur'ān, since they are conscious and unbiased, thereby, they understand that it is factually appropriate principle disclosed and communicated by their Sustainer Lord for striking a simile. However, as for those are concerned who have denied to accept the Messenger, they in response question others, saying; "What is that which *Allah* has intended by this disclosure-similitude?" He the Exalted by it exposes quite many by letting them remain aberrant — And He the Exalted guides with it quite many — Realize it that except for those who are the Aberrant: averse, dissolutely move out of the bounds and restraints, He the Exalted by it does not let anyone remain unmindful. [2:26]

4.9. The present day humanity is the offshoot of the First Individual of Human species named Aadam as informed in the following Ayahs:

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ

- O you the mankind! Listen carefully: You people sincerely endeavour to attain the protection from your Sustainer Lord. He the Exalted has created you. Your origin and source is solitary individual of his specie [Refer 4:01]

4.10. The Origin of Human species is the Creation of Unique Man. However, it is necessary to mention that apart from constituent "raw material - matter" the Life is given from Water, which is not the element of Earthly world but was descended in measured quantity into Earth (refer 50:9):

وَجَعَلۡنَا مِنَ ٱلۡمَآءِ كُلَّ شَيۡءٍ حَيٍّۖ أَفَلَا يُؤۡمِنُونَ ٣٠

- Be informed, Our Majesty have rendered elements drawn from the Water as essential part of each and all entities that have qualitative distinction of life. Will they still not believe in this disclosure since they have already rejected Qur'ān? [Refer 21:30]

4.11. The addressees are all living men and women. Their origin is described from one person. It shall remain fact since origin of each individual lies in Solitary Individual.

وَهُوَ ٱلَّذِيٓ أَنشَأَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ

- Furthermore, He the Exalted is the One Who has given you people prominence.[27] Your origin and source is solitary individual.[Refer 6:98]

[26] A phoretic species is an organism that uses another organism to travel to new habitats, a type of relationship called phoresy.
[27] The fact or state of projecting from something; the state of being important, famous, or noticeable.

هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفۡسٍ وَٰحِدَةٍ

- He the Exalted is Who has created you people. Your origin and source is solitary individual. [Refer 7:189]

خَلَقَكُم مِّن نَّفۡسٍ وَٰحِدَةٍ

- He the Exalted has created you people. Your origin and source is solitary individual —[Refer 39:06]

4.12. The information about humanity's origin is repeated four times to assert its inviolable veracity as all time truth. At one place the verbal sentence: خَلَقَكُم (He created you people) is substituted by: أَنشَأَكُم. The latter has inbuilt semantic feature of growing up, ascension and prominence. The pronoun of addressees includes every individual man and woman, and living human collectively. It helps us discard speculative theories of so called evolutionary process of attaining prominence.

4.13. The origin is portrayed by Prepositional with Adjectival phrase: مِّن نَّفۡسٍ وَٰحِدَةٍ.

The Preposition signifies origin. Choice of words and phrases is cautious that it might not occasion or seem to some excessively argumentative critique contradictory regards some ground reality or another information about different mode of creation (asexual creation like Syeda Maryam-virgin; the truthful). **The origin lies always in solitary individual**. The life of would-be-human, male or female, in creation originates in a unique individual.

4.14. Creation - Physical Realm - Science is based on "philosophy" of "Quantum Entanglement". Allah the Exalted is the only Absolute; the only Independent; the only All-in-Self; The Alone. All else that exists is but binary; imprisoned to "**Quantum entanglement". It was the "philosophy" before "science-physical realm" was generated**. It is the First Law of Nature. Thereby, it is the "science" that will lead us to the domain of "philosophy", not vice versa. It is otherwise the best test for intelligence and passion quotient of a person, on reaching strengthen maturity age. Does he feel awe when in natural surroundings? He must feel it on entering forty, second phase of life.

4.15. "**Quantum entanglement** is a physical phenomenon that occurs when a pair or group of particles[28] is generated, interact, or share spatial proximity in a way such that the quantum state[29] of each particle of the pair or group cannot be described independently of the state of the others, including when the particles are separated by a large distance." [Quoted with thanks from Wikipedia[30]]

[28] In the physical sciences, a particle (or corpuscule in older texts) is a small localized object to which can be ascribed several physical or chemical properties, such as volume, density, or mass. https://en.wikipedia.org/wiki/Particle

[29] In quantum physics, a quantum state is a mathematical entity that provides a probability distribution for the outcomes of each possible measurement on a system.

[30] https://en.wikipedia.org/wiki/Quantum_entanglement

4.16. Alas! had not people prejudice and ill-feeling against the leader and teacher of humanity through the Divine Book; they would have centuries earlier known theories of relativity, quantum mechanics and entanglement that are depicted in Qur'ān not by terminology but in descriptive manner to explain for easy perception and to have fair idea of the hidden realities and phenomenon.

4.17. **Quantum entanglement** is a physical phenomenon that occurs when a pair or group of particles is generated. If someone is reluctant to accept him the Messenger of Allah the Exalted and calls Qur'ān his authorship, then he will have to accept him as the greatest scientist because he has informed:

وَمِن كُلِّ شَيۡءٍ خَلَقۡنَا زَوۡجَيۡنِ لَعَلَّكُمۡ تَذَكَّرُونَ ٤٩ فَفِرُّوٓاْ إِلَى ٱللَّهِۖ إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ ٥٠

- And observe the fact; Our Majesty has created coupling - complementary pairing - binary composition with regard to every entity-element that exists. The objective of couplings - binary composition of all the created units-elements is that you people might at your own conveniently comprehend, save in memory, recall and relate. [51:49] Thereby, you the Messenger direct them: "Since I have conveyed you aforementioned proclamations about philosophy of sciences, therefore, quickly move towards Allah the Exalted —The fact remains, I am Warner/Revivalist/Admonisher who is explicating manifestly for you people on having been designated and informed by Him the Exalted". [51:50]

4.18. About flower fruit bearing plants, living companions of human, same is the philosophy behind their science-existence:

وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوۡجَيۡنِ ٱثۡنَيۡنِۖ

- And He the Exalted rendered in all fruit-flower bearing plants some parts as a couple-pairing. [Refer 13:3]

4.19. Entire plant kingdom is created on the same philosophy:

سُبۡحَٰنَ ٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ وَمِنۡ أَنفُسِهِمۡ وَمِمَّا لَا يَعۡلَمُونَ ٣٦

- Infinitely Glorious - Whose approval is the focus of all effort - is the One Who created the pairs, all of them with no exception — In that which the Earth sprouts-germinates [Plant Kingdom] — And likewise He the Exalted has created pairs in that which germinates from their selves —And created pairs in those things about which they have no knowledge. [36:36]

4.20. Human and animal kingdom is also created on the same philosophy:

وَٱللَّهُ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا

- Know it, Allah the Exalted has appointed for you people men and women, members of your own species-society, as mate-companion-spouse. [Ref 16:72]

جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا وَمِنَ ٱلۡأَنۡعَٰمِ أَزۡوَٰجٗاۖ

- He the Exalted has declared/appointed for you people the member of opposite sex of your species as mates/spouses —And He the Exalted has rendered the members of opposite sex of species mammals as mates —[Refer 42:11]

4.21. It: زَوْجَيْنِ is a dual noun. Its Root[31] "ز و ج" leads to the perception of coupling, or pairing, joining a thing with another thing; united it to it as its *fellow*, or like. Everything in physical realm is composed, constituted or is a coupling of two created things - two elements. Nothing is let to appear in the physical domain individually as an independent singular unit in itself. It extends to signify couples like husband and wife; male and female; spouse; and alike groups - classes of people. Thus the entire physical realm is in fact a social unity.

4.22. The name - code and physical presence - existence of the things are bits of information transformed into data. *If only one thing comes into the vision of a human being, would it get printed-saved in his memory?* For answering this simple question we need not be specialists in quantum mechanics, psychology, nerves and brain. *The answer is in negative.* The saving of information about the dimensions and code of a thing in the memory is possible only and is obliged to existence of more than one and contrasting thing enabling comparative study-observation. Comparative study and the information about the variations, differences, measures, and relationships is the primary reason that enables their saving and preservation in the memory. The variation, difference, and relationship are at least between the two.

4.23. Let us reflect for a second; if everything of the universe was not in couplings-duals-male female-positive-negative: were it possible for us, what to say of gaining knowledge and admonishment, even to talk and explain?

4.24. The objective of couplings - binary composition of all the created units-elements is disclosed: لَعَلَّكُمْ تَذَكَّرُونَ: So that you people might at your own conveniently comprehend, save in memory, recall and expound it to others. All our knowledge and formulation of information about physical world is indebted to this aspect of creation. *It should rather be treated as the first law of natural sciences*: *that noting in the physical domain exists as an "independent" unit, absolute in itself.* The perception conveyed by words, like "independent"; "absolute", all by oneself, in their true and finest import are alien to physical world. Everything in physical world is but dependent.

4.25. Grand Qur'ān explains about the complicated matters having many interrelated parts and features, both visible and invisible realities and facts, in such manner that chances of something remaining enigmatical for the reader may eliminate. "Quantum entanglement is a physical phenomenon that occurs when a pair or group of particles is generated, interact, or share spatial proximity in a way such that the quantum state[32] of each particle of the pair or group cannot be described independently of the state of the others, including when the particles are separated by a large distance." Its manifestation, in the context of "Creation":

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[31] https://haqeeqat.pk/roots/(617).htm -- Semantic Domain: Social interpersonal relationships. Sub domain: Binarism – Spouse.

[32] In quantum physics, a quantum state is a mathematical entity that provides a probability distribution for the outcomes of each possible measurement on a system.
https://en.wikipedia.org/wiki/Quantum_state

ٱلَّذِى خَلَقَ فَسَوَّىٰ ۝ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ۝

- He the Exalted is the One Who created all that exists. Since the creation was meant to exist as unity, therefore, He the Exalted proportioned it to have attributes of proportionality and balance with others for efficient performance of the job it was created for [87:02] — Moreover, He the Exalted is the One Who destined things in measure-limit-scale-proportional relativity. Thereby, He the Exalted prescribed regulation - information code for its course of conduct, proceedings and management. [87:03]

4.26. The next phase of creation is described: **فَسَوَّىٰ**; by verbal sentence with prefix particle "فَ" used for eloquence (الفصيحة) particularly at places where the effect describing element conspicuously leads to the elided sentence/element. The Form-II verb creates attribute in its object signified by Root س و ى which leads to perception of straightness and balance between things; two things considered equivalent; two things being the same, in effect, value or meaning as something and usually interchangeable. It signifies to fashion in a suitable manner, make adopted to exigencies or requirements; perfect a thing, to put a thing into right or good state, equation. It is fundamental trait of creation - the physical realm; and serves as instruments for acquiring knowledge by observation.

4.27. The other essential element of creation is: **قَدَّرَ**; the quantitative aspect of the entity. It stems from Root: ق د ر, which leads to the perception of extent, range, limit, scope of a thing, and its essence, true nature and its ending, fate. It is also of attributive Form-II, verbal Noun: **تَقْدِيرًا**.

وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ۝

- Be aware, He the Exalted has created each and all matter that exists. Thereby, He the Exalted did subject each thing to a measure in a manner of relatively quantifying and equating everything proportionately. [Refer 25:02]

4.28. Every entity that is created and exists has quantitative and qualitative attribute. Its quantitative measures relate to its count, number, quantity, size or extent, standard determined for its dimensions, area, volume, mass, weight. For each entity a particular gradable attribute is appropriate.

4.29. The second attribute of every tangible is its proportion and relativity in measure to every other tangible. To assign this attribute to an entity is described by Form-II verb and it is described by verbal noun: **تَقْدِيرُ**: the state and act of rendition of a thing in proportion to other relevant things - the concept of Relativity and inter-dependence of things.

4.30. When things are set in measure and in relative proportion to other things they become ordained and wanting. They are thus always in the state of subjugation - forced into state of submission; passive. Everything is created by Measure:

ٱللَّهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلۡأَرۡحَامُ وَمَا تَزۡدَادُۖ وَكُلُّ شَيۡءٍ عِندَهُۥ بِمِقۡدَارٍ ٨

- Allah the Exalted persistently knows that which each female invisibly carry in pregnancy — And He the Exalted knows as to how much the Wombs (Uteruses) keep contracting/getting inside/squeezing, and as to how much they keep expanding. Take note, every tangible entity introduced in physical realm from His Grace is created by measure - quantity - volume. [13:08]

وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءَۢ بِقَدَرٖ فَأَسۡكَنَّٰهُ فِي ٱلۡأَرۡضِۖ

- Be informed, Our Majesty had dropped water in one go from the Sky in a measured - fixed quantity —Thereby, Our Majesty had caused it settle in the Earth— [Refer 23:18]

إِنَّا كُلَّ شَيۡءٍ خَلَقۡنَٰهُ بِقَدَرٖ ٤٩

- It is a fact that Our Majesty have created all things that exist. We have created it (each thing) in a state of determined measure/quantity/volume. [54:49]

قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ٣

- Allah the Exalted had determined-appointed for each and all things attribute of measure-relativity-causality. [Refer 65:03]

وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدٗا ٢٨

- And He the Exalted has caused each and all things accounted for quantitatively in numbers. [Refer 72:28]

وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ كِتَٰبَۢا ٢٩

- And Our Majesty has rendered each and all material things elaborately enumerated record in black and white. [78:29]

4.31. Measures make everything subservient/passive and under control and command. Like purposeful creation by human beings, all matter is preordained - predestined to exist and operate according to determined and set equations. *This we call physical-mathematical sciences*. This peculiarity of creation is the fundamental source for attaining knowledge and conviction to act for those who have Freewill and freedom of taking recourse of personal choice as against the Universe of Predestination in which they live. **Predestined creation has neither Will to operate at one's choice nor is subject to accountability and recompense, in the sense human is.**

4.32. "Predestination" is but a bond-imprisonment of measures and mutual relationships-relativity and inter-dependence of creatures. Everything is created in a determined measure and they all have Homology, Proportionate-ness, Commensurability, Symmetry, and Pro Rata. Predestination is coercive and compelling. *Measures and relativity subjugates and places every thing in a surrendered, passive state.* This "Predestination" is in fact the setting of sciences and causality that becomes the source for acquiring knowledge and freewill of humans.

4.33. He who creates thing in measure and renders this attribute of each entity in appropriate proportion to every thing relevant to it, is described by the attribute:

ٱلۡقَدِيرُ and: ٱلۡقَادِرُ: the one Who Ordains; the determiner of measures and relativity - Causality, the Setter of Sciences.

4.34. It is thus explicit that the entire created inanimate realm has innate, built-in guidance, which we can term physical laws that make the entire realm dynamic, vibrant and active by using (فَهَدَىٰ) **"artificial intelligence", "inbuilt algorithms"**. **This "Predestination" is in fact the sign that creation of universe is not in itself the objective; the objective is greater than it.** The creation and setting of sciences and causality is obviously for making it the source for acquiring knowledge and guidance who is not endowed with inbuilt guidance at the stage of creation and given existence (unlike the robotic physical universe) and is granted life and freewill.

4.35. When "Quantum entanglement love" is the very foundation of the Universe we live in, how we could be left out of this "entanglement" when we know not only by our own observation but are also told that we are the blue-eyed of this Universe as it was created for us. The inalienable ingredient in the semantic frame "creation" is for what purpose and for whom something is created.

هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعًا ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖۚ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٩

- He the Exalted is the One Who had **created** that which is present in the Earth, all together **for you people**—Afterwards (lapse of determined time-span), He the Exalted undertook adjusting the Sky (with the new creation)—Thereby, He the Exalted adjusting her into seven skies (vertically layered firmaments) assigned them needed attributes of proportionality and relevance for efficient performance of their job. Realize it; He the Exalted is intrinsically and eternally the Knower of each and every thing - about entire physical realm. [2:29]

4.36. All created realm was assigned the attribute of manageability and exploitation by the Man. "Quantum entanglement love"[33] is the very foundation of the Universe we live in, and we are the blue-eyed of this Universe. How the Universe did came into being:

قُلۡ أَئِنَّكُمۡ لَتَكۡفُرُونَ بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ وَتَجۡعَلُونَ لَهُۥٓ أَندَادٗاۚ ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ ٩
وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوۡقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقۡوَٰتَهَا فِيٓ أَرۡبَعَةِ أَيَّامٖ سَوَآءٗ لِّلسَّآئِلِينَ ١٠
ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِيَ دُخَانٞ فَقَالَ لَهَا وَلِلۡأَرۡضِ ٱئۡتِيَا طَوۡعًا أَوۡ كَرۡهٗا قَالَتَآ أَتَيۡنَا طَآئِعِينَ ١١

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "Do you people in fact deny Him Who created the Earth in two days? [of reckoned time beyond your Universe] And despite having realized the universe as integrated whole you (scholars, elite) still ascribe someone as equate in some respect for Him the

[33] Quantum entanglement is a phenomenon in quantum physics that describes how two particles can share a state and exist as one, even when they are separated by a great distance. Some say that the experience of falling in love is similar to quantum entanglement, and that the energetic exchange that happens when two people fall in love can be described in terms of quantum entanglement.

Exalted? [there is no equal and partner] He is the Sustainer Lord of the Worlds-All that exists." [41:09]

- And He the Exalted inserted in her (the Earth) firmly grounded anchors (mountains) characteristically visible above her surface, and He the Exalted permanently and relatively fixed/pegged them inside her —And He the Exalted determined in her (the Earth) its foods, nourishments, sustenance, provisions of it. He the Exalted proportioned all of them, the Earth and the creative works relating to her wherewithal in a period of four days; appropriately proportioned for the would-be-seekers-creatures. [41:10]
- Afterwards having created the Earth and its wherewithal He the Exalted attended-directed towards the Sky while she already existed in gaseous state. Thereby, He the Exalted decreed for her (the gaseous Sky [singular]) and for the Earth: solid mass-matter: "You both develop relationship either of attraction-tug-pull or repulsion". They (Sky and the Earth both feminine) said: "**We have assembled like those who develop relationship of pull-affection-attraction desiring proximity**". [41:11]

4.37. “Quantum entanglement love" is the permanent feature as the Universe is set to a discipline for remaining at our service:

أَلَمۡ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلۡأَرۡضِ وَٱلۡفُلۡكَ تَجۡرِي فِي ٱلۡبَحۡرِ بِأَمۡرِهِۦ
وَيُمۡسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلۡأَرۡضِ إِلَّا بِإِذۡنِهِۦٓۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ٦٥

- Have you not observed—given a thought that Allah the Exalted has subjugated whatever exists in the Earth to a set discipline-relativity **for you people** —And has subjected the ship to a set discipline-natural law [relativity with air 30:46]—manageability for you people so that it might sail, move in the water reservoir by the commanded affair of Him the Exalted: the observable and discoverable rules and principles of science. And He the Exalted keeps the Sky in her held position avoiding the chance of her falling upon the Earth; she cannot fall except with His prior permission and command. It is a fact that Allah the Exalted is to people most surely full of kindness, the Merciful. [22:65]

أَلَمۡ تَرَوۡاْ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ

- Have you [for our timeline; despite living in 21st century] not seen-given a thought to the fact that *Allah* the Exalted has subjected-subjugated all which is located in the Skies and in the Earth for you people to a set discipline-relativity? [Refer 31:20]

وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣

- And He the Exalted has subjected-subjugated all which is located in the Skies and in the Earth, solely for you people, to a set discipline-relativity; harmoniously-collectively, a blessing of Him. Indeed evidently tangible pointers-signs are embedded in this disciplined universe for such people who logically and objectively reflect-analyze to arrive at the purpose of creation. [45:13]

4.38. It is interesting that question is posed to all human beings to whom the Book reaches. The question is straight forward and about observable phenomenon. We

should not hesitate answering on the plea that we are not Einstein and Neils Bohar. Our Sustainer Lord! We have now observed it as infallible truth that the Universe is in fact the effect and the cause are we; we express gratitude and say ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ.

4.39. The use of perfect verb: سَخَّرَ is very explicit and esoteric[34] for scientists. It is of Form-II of verbal noun: تَسۡخِيرٌ, which creates that state and attribute in the object which is signified by the meaning of primary verb and Root: س خ ر. It signifies subjecting, subduing, subordinating, force to work, utilization and exploitation. Connotation of gradation is also present in this Form which means the action occurred progressively in stages.

4.40. The mathematical, mechanical and scientific aspects of what were discussed in theoretical debate by Einstein and Niels Bohar is beyond my comprehension. What I could gather was that Einstein insisted upon required time for signalling by one photon to another depending upon distance and laws determining the speed of light. Bohar stuck to his point that no time would elapse because both photons continued to exist in entangled state and were inseparable without regard to distance.

4.41. The binary structure of the Universe and of Divine Discourse leads us to its basis, origin and source. As a layman we understand Information and Knowledge - a blueprint - a plan of a thing precedes it taking existence in physical realm. Thus a material thing firstly exists in "Abstract Realm" and takes existence to become known to others when the Primal Originator so desires and decides. Alas! Had not people prejudice and ill-feeling against the leader and teacher of humanity through the Divine Book; they would have known century earlier theories of relativity, quantum mechanics and entanglement. These are depicted in Qur'ān in descriptive manner; to stay all time Grand, not by terminology, to explain for easy perception to have fair idea of the hidden realities and phenomenon. Had they not maliciously propagated it a book of tales and fiction, and by others as religious book, some scientist of Einstein's brain might have given a serious thought to instance mentioned in Qur'ān depicting historical count of elevated Messenger Suleiman (*alahissalam*) who was also the King where we find two persons in his cabinet possessing the ability and knowledge of transporting a heavy object, grand throne of the Queen, from one location to another distant location in instantaneous manner.

قَالَ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَيُّكُمۡ يَأۡتِينِي بِعَرۡشِهَا قَبۡلَ أَن يَأۡتُونِي مُسۡلِمِينَ ٣٨

قَالَ عِفۡرِيتٞ مِّنَ ٱلۡجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن تَقُومَ مِن مَّقَامِكَۖ وَإِنِّي عَلَيۡهِ لَقَوِيٌّ أَمِينٞ ٣٩

- He (Sulie'maan *alai'his'slaam*) said, "O you the Chieftains! Who of you could bring to me her throne before they arrive to me in state of yielding-peacemakers? [27:38] Said Ifreet, a person of the Jinn species, "I will bring it to you before your rising from your seating place—And indeed I am certainly powerful upon doing it and am trustworthy in discharging responsibility." [27:39]

4.42. He explained his power/ability of teleporting the Queen's throne from her palace

[34] Adjective: intended for or likely to be understood by only a small number of people with a specialized knowledge or interest.

to their Palace in the time-frame that elapses in King's rising from his sitting place. Had the narrative been only this it might not have caught attention of a scientist since it related to otherwise Invisible Species (like dark matter). But it was realized more speedily by a human being in his cabinet:

قَالَ ٱلَّذِى عِندَهُۥ عِلۡمٌ مِّنَ ٱلۡكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ طَرۡفُكَۚ

- He who had been given some information/acquired knowledge from the certain book (Mother-Principal) by the grace of Him the Exalted said, "I will bring it to you before your wink turns to its original position towards you".

4.43. The man's claim that was bestowed with knowledge emanating from Principle Book shows that distances can be squeezed to the distance equivalent to the distance eyelids cover in a wink and the time required is also as negligible as elapses in one wink. On getting go ahead signal he successfully did it:

فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضۡلِ رَبِّى لِيَبۡلُوَنِىٓ ءَأَشۡكُرُ أَمۡ أَكۡفُرُۖ
وَمَن شَكَرَ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ٤٠

- Thereby—having been asked to go ahead, as soon he saw that throne placed by his side he said, "This is manifestation of the blessing of my Sustainer Lord so that He may expose me whether I am grateful or I am ungrateful— And know it—whoever expressed gratitude, indeed he expresses gratitude only for his own self—benefit — And whoever concealed ungratefully then [he harms his own self] it makes no difference since my Sustainer Lord is the Absolute Independent, the Exalted". [27:40]

4.44. The throne was physically present by his side. He ordered:

قَالَ نَكِّرُواْ لَهَا عَرۡشَهَا نَنظُرۡ أَتَهۡتَدِىٓ أَمۡ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهۡتَدُونَ ٤١

- He ordered, "Render her throne to look unfamiliar for her; We would see and judge whether she recognizes - guides herself or she remains one of those who guide not their-selves aright." [27:41]

4.45. On arrival of the Queen and after formal reception protocols she was escorted to the Palace and shown the throne to recognize?

فَلَمَّا جَآءَتۡ قِيلَ أَهَٰكَذَا عَرۡشُكِۖ قَالَتۡ كَأَنَّهُۥ هُوَۚ وَأُوتِينَا ٱلۡعِلۡمَ مِن قَبۡلِهَا وَكُنَّا مُسۡلِمِينَ ٤٢

- Since preparations had already been made for her reception, therefore, as soon she arrived at Palace it was said, "Your throne, Madam Queen, please see this one?" She replied, "It is like as if it is that one. And we were conveyed the information before undertaking journey, and we had decided to yield and be peace makers." [27:42]

4.46. It is unfortunate that majority of wise-men; be they the "Seven Wise Men of Greece" or Sophists, Gorgias or renowned Pythagoras, Protagoras and Plato or his illustrious student Aristotle, or other "men of wisdom" before and after them, tried and delved deep in their imagination to understand the boundaries of "Knowledge" but seldom cared to benefit from "The Book of Hour". The "imaginative knots" never produce a ladder and rope that could take one to the point of certainty and conviction. It is unfortunate that some of the "wise-brains" in philosophy gave more confusion

and conflict than benefit to humanity since they in time and space remained neglectful to "The Book of Hour".

لِكُلِّ أَجَلٍ كِتَابٌ ۝٣٨

- A book was sent along with every Messenger for guidance: knowledge: Life Manual for each period of time. [Ref 13:38]

4.47. My advice to people of scientific knowledge is that it is a Narrative - a real life event and not fiction. This real-life instance prove both Einstein and Bohar right in their position since the knowledgeable person, who physically did it, explained by the choice of word "wink of eye". It seems the original throne was brought with speed of light (or may be faster than that). It is for the scientists to ponder "how" aspect of this transportation of heavy object from one Palace of a State to another State within time span of wink of an eye. Is it conversion of energy to matter and matter to energy? However, the fact remains that the Source-Reservoir of Energy[35] and Knowledge is Unitary and it is the Gift and Grant for others:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ

- But they can not comprehensively grasp any physical or abstract entity loaded with partial information of the Knowledge of Him the Exalted. Exception is only to that information which He the Exalted desired to share - acquaint them with. [Refer 2:255]

4.48. It is the knowledge that reveals the God, Allah the Exalted. Einstein said, "The more I study science, the more I believe in God who created the universe and set fundamental laws for how it functions ".

[35] Energy cannot be created or destroyed, but it can be changed from one form to another. This is known as the law of conservation of energy. The reason is: أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا that all the power is exclusively and absolutely for Allah the Exalted.

5. Creation of Matter and life and its principal objective.

5.1. **Creation is the desire and resolve of a living to manifest oneself and be acknowledged.** Creation sets in sciences - knowledge for which reason the created realms is described by Arabic unique plural: ٱلْعَـٰلَمِيـنَ from Root:[36] ع ل م that signifies cognition and perception of a thing by knowing its existence and reality and adjudging upon a thing with existence of another thing or negating it which is expatriate from it. It is bits of information (مَّعْلُومَـٰتٌ) and baking them into end product is Knowledge (عِلْمٌ). Thus: ٱلْعَـٰلَمِيـنَ denotes all the existent are the source of information and knowledge and those who obtain information and knowledge are termed: ٱلْعَـٰلِمُونَ, singular: عَـٰلِمُ people who have information. Bits of information obtained (by sensory organs-faculties) need to be subjected to folding/compacting which is a process carried out by a rational being (يَعْقِلُهَآ) to differentiate it from another percept, thing, concept or phenomenon to make it Knowledge. Baking of bits of information yields knowledge and the faculty provided to human beings for this process are: ٱلْأَفْـِٔدَةَ brains. Therefore, per se the Reservoir and Source of Knowledge is necessarily the One and Alone; and ٱلْعَـٰلَمِيـنَ the universes, all that exists are in fact sharing and communication of knowledge by the One and Alone for whoever is desirous of it. Thereby, no one in the created realm is by or in itself knowledgeable.

5.2. The desire to have "submitter-someone who yields to the will of another person or force" is the stimulus behind all creation. Present day Robots are an example. The basic and original significance of Arabic verbal noun Islam (ٱلْإِسْلَـٰمُ) is to submit in humbleness and awe to a sentient with reverence and recognition of his magnificence. **Thus Islam is the underlying Theme of Creation.** It (ٱلْإِسْلَـٰمُ) is both Form-IV verbal noun of verbs: أَسْلَمَ-يُسْلِمُ *('aslama - yuslimu)* (meaning, He has voluntarily submitted-He voluntarily submits/ will submit); and is the Proper Noun, the name of the sole Constitution - Code of Conduct for managing individual's and society's life prescribed and promulgated by the Sovereign of the universes:

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَـٰمُ ۗ

- Know the certain fact; *Ad-Deen*: Universal Constitution: Code of Conduct prescribed by Allah the Exalted is Islam: a name signifying a state and activity according to the discipline establishing orderly state of peace, security, tranquillity, harmony and dynamic balance for all. [Refer 3:19]

5.3. It is not just religious or Islamic thought that all aspects of creation, animate and inanimate, but is a physical fact visible to human eye that every percept follows a set

[36] https://haqeeqat.pk/roots/(997).htm

discipline. Inanimate, animal and plant kingdom all are naturally "Muslims", inherently following the laws set by Allah the Exalted, except humans and species *Jinn* who are given the choice to consciously submit. The *universe is religious minded* with no sectarianism and conflicting schools of thought. Her constitution, code of life and conduct, attitude and behaviour is exactly to the protocol signified by the word *Islam:* ٱلۡإِسۡلَٰمُ, submission to the discipline establishing state of peace, security, tranquillity, harmony and dynamic balance for all; a system and manner of fundamental interactions. Allah the Exalted has unified the Universe by prescribing a single discipline, code of conduct for all existent.

وَلِلَّهِ يَسۡجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا وَظِلَٰلُهُم بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ ١٥

- Be aware; whoever is living-exists in the Skies and the Earth submits humbly in surrender; and will acknowledge and submit humbly in surrender for Allah the Exalted; in states arising on wilful acceptance-acknowledgement with reverence, and will do so under compulsion of coercive circumstances. However, their shadows make themselves in prostrate posture for Allah the Exalted, at occasion of the mornings and the evenings. [13:15] [Note: Prostration Ayah; please prostrate-it gets man nearer to Allah the Exalted-96:19]

وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ٤٩

- Moreover, be aware that, whoever exists amongst the Species-Animals in the Skies, and whoever exists of the Species-Animals in the Earth, they all regularly make themselves acknowledge and submit humbly in surrender for Allah the Exalted. Moreover, the Angels keep prostrating for Allah the Exalted while they never puff themselves with pride of grandeur [16:49]

أَلَمۡ تَرَ أَنَّ ٱللَّهَ يَسۡجُدُ لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ وَٱلشَّمۡسُ وَٱلۡقَمَرُ وَٱلنُّجُومُ وَٱلۡجِبَالُ
وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٞ مِّنَ ٱلنَّاسِۖ وَكَثِيرٌ حَقَّ عَلَيۡهِ ٱلۡعَذَابُۗ
وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكۡرِمٍۚ إِنَّ ٱللَّهَ يَفۡعَلُ مَا يَشَآءُ ١٨

- Have you not given a thought that in fact Allah the Exalted is the only One for Whom whoever is living - existing in the Skies and in the Earth makes his self acknowledge and submit humbly in surrender, and will make himself acknowledge and submit humbly in surrender, [in a state of wilful and affectionate acceptance with reverence, and so under compulsion of coercive circumstances [see 13:15]— Moreover, the Sun, and the Moon, and the Stars —And the Mountains, and the Plants, and the Animals make themselves humbly submissive for Allah the Exalted —Moreover, many from amongst human beings make themselves humbly submit and prostrate for Allah the Exalted. Be mindful that, many of the human beings are those, the corporal punishment has become incumbent upon them. Mind it, in case Allah the Exalted declares someone as degraded, thereupon, there is none at all who would bestow dignity and honour to revive for him his grading. Indeed Allah the Exalted is Innovative Performer of whatever He intends-desires-decides. [22:18] [please prostrate, it helps getting near to Allah]

5.4. Scientists have yet no conclusive idea of Man's origin and the objective of the creation of physical realm. Man is the cause behind the creation of physical realm. It is highlighted and emphasised by thrice using rhetoric device of repetition. Grand

Qur'ān explains the Origin of Man and his extension (نَسۡلَهُۥ) and objective of entire creation quite elaborately:

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَ ٱلۡأَرۡضَ فِى سِتَّةِ أَيَّامٍ وَ كَانَ عَرۡشُهُۥ عَلَى ٱلۡمَآءِ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلًا ۗ
وَلَئِن قُلۡتَ إِنَّكُم مَّبۡعُوثُونَ مِنۢ بَعۡدِ ٱلۡمَوۡتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَـٰذَآ إِلَّا سِحۡرٌ مُّبِينٌ ۝٧

- Moreover, He the Exalted is the One Who created the Skies and the Earth in time duration of six days [time reckoned in outside this/your universe]. -- And His Throne, the Seat of Supreme Sovereignty is ever located above the Water --. **The purpose and consideration of this creative activity was that He the Exalted might expose, by subjecting to a test, as to who amongst you people is more appropriate-balanced-beautiful-moderate with regard to conduct, behaviour and actions**. And would you the Messenger [Sal'lallaa'hoalaih'wa'salam] tell them: "It is a fact that you people will be resurrected after the death" —Those who have refused to believe in Allah the Exalted and Hereafter would certainly say: "This proposition is not but evidently illusory perception-hoax." [11:07]

5.5. It is reiterated that everything on the Earth where man was to sojourn was rendered attractive and inducing which would become trial for evaluation of human:

إِنَّا جَعَلۡنَا مَا عَلَى ٱلۡأَرۡضِ زِينَةً لَّهَا لِنَبۡلُوَهُمۡ أَيُّهُمۡ أَحۡسَنُ عَمَلًا ۝٧

- It is a fact that Our Majesty has rendered and declared that which exists on the Earth as appealing - attraction for her — The purpose and consideration for rendering it attractive is that Our Majesty might expose them by subjecting to a test as to who amongst them is more appropriate-balanced-beautiful-moderate with regard to conduct, behaviour and actions. [18:07]

5.6. The objective of creation of entire realm of matter and life is repeated third time:

ٱلَّذِى خَلَقَ ٱلۡمَوۡتَ وَ ٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلًا ۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ ۝٢

- The Omnipresent, the Perpetual, the Absolute is the One Who created the matter and the life—The purpose and consideration of this creative activity was that He the Exalted might expose by subjecting to a test as to who amongst you people is more appropriate-balanced-beautiful-moderate with regard to conduct, behaviour and actions. And He the Exalted is the All Pervasive Dominant, the Oft-Forgiving. [67:02]

5.7. The statistics of the diction of Divine Discourse is interesting and amazingly correspond to the concept in numerology symbolism. The objective of entire creation is to judge and evaluate man by the criteria of "أَحۡسَنُ عَمَلًا" more appropriate-balanced-beautiful-moderate with regard to conduct, behaviour and actions. In numerology number 3 is considered a VIP number that represents creativity, communication, optimism, and curiosity. It is also known as the "creative communicator" or the "number of joy".

5.8. What is an act and how it is performed? The Arabic word: عَمَلًا denotes only those acts which are performed by design and will. It can be performed only when data about it is already saved in the memory. Retrieving that data and translating it into action is called: "عمل" act. And the data in memory is called: "علم" knowledge. Both words have same radical ع, ل, م. The عمل act could be termed as transposition of علم knowledge. These two words having same consonants are the determiners of the result and the transition of existence into real life in the Hereafter. The difference between Roots[37]: ف ع ل and[38] ع م ل is that the first signifies any act done, volitionally or involuntarily for the first time. Its repetition will always be volitional and will be termed: عَمَلٌ.

5.9. We should remain cautious that every volitional act performed by us in violation of the prescribed code of conduct that are liable to criminal cognizance in the judgment of Allah the Exalted-the Supreme Sovereign, gets recorded as charge sheet:

وَكُلَّ إِنسَٰنٍ أَلزَمنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخرِجُ لَهُۥ يَومَ ٱلقِيَٰمَةِ كِتَٰبًا يَلقَىٰهُ مَنشُورًا ﴿١٣﴾

ٱقرَأ كِتَٰبَكَ كَفَىٰ بِنَفسِكَ ٱليَومَ عَلَيكَ حَسِيبًا ﴿١٤﴾

- Every human of free-will is bound by his deeds. Our Majesty has permanently tied in his neck all hollow deeds of ill result as accusation/charge sheet —And Our Majesty will bring it out in writing-print out for him on the Day of Rising which he would see openly — [and will be asked]; [17:13] He will be asked; "You read your book - biography — Today, you suffice to take account for yourself as accountability judge." [17:14]

5.10. Voluntary actions are done by Mind, illicit acts mostly on influencing by heart and conscience, through commands given by motor signals which pass through the descending tracts of the central nervous system starting from brain to spinal cord. **Motor signals** have to pass through the neck.

5.11. Man's fate - augury is what will happen to him ultimately, which will depend upon his ledger of deeds. It is account of voluntary action and not involuntary actions. Forebrain is responsible for voluntary action; hindbrain is responsible for involuntary action. This ayah explains that man's ledger is scrolled in his neck. Voluntary actions are done by commands given by motor signals which pass through the descending tracts of the central nervous system starting from brain to spinal cord[39]. Motor signals have to pass through the neck. Science is perhaps not yet aware that record of every motor signal and consequent action is also being permanently kept. On the Day of Resurrection, it will be taken out and presented as a written-printed book which will be seen by the individual in spread papers state. He will be asked to study his book-biography whereby he will suffice to adjudge his own fate. Thereby, he will be like

[37] https://haqeeqat.pk/roots/(1125).htm
[38] https://haqeeqat.pk/roots/(1003).htm
[39] Position of cervical vertebrae (shown in red). Animation. https://en.wikipedia.org/wiki/Cervical_vertebrae#Function

either type of a bird, who could fly/piloted into the Paradise, or like the bird who cannot fly and remains on the Earth, eventually the Hell-Prison.

وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ
وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ
وَوَجَدُواْ مَا عَمِلُواْ حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا ٤٩

- And the written biography/Book of record is laid open —Thereby, you will see the criminals in ashamed and embarrassed condition by reading what is written therein. And they will say, "Woe is for us; what sort of Book is this —neither has it left mention of a minor thing nor of a major one except that it has enumerated it." And having perused the Book they visualized from memory as present what they had done. And the Sustainer Lord of you the Messenger will not do any injustice to any individual. [18:49]

5.12. Whatever action a person does is imprinted on his memory, whether he can or wants to remember/recall it or not. But when he reads his biography, he not only recalls but also easily visualizes it. How minutely detailed is the record of one's life, it is disclosed:

يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ ٦ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ٧ وَمَن يَعۡمَلۡ مِثۡقَالَ
ذَرَّةٖ شَرّٗا يَرَهُۥ ٨

- The Day after second Blow in Trumpet when the people would be returning (to their Sustainer Lord), in fragmented state, for showing them their deeds (on reading the record). [99:06] Since everything is penned in his book; therefore, whoever performed an act of atom weight: minute good import he will see it. [99:07] And whoever performed an act of atom weight: minute evil import he will see it. [99:08]

5.13. An act is the result of a stimulus, a detectable change in the internal or external environment. His conduct, all a Man does in time and space, relates to three areas of appetite and desires within his machine-body; the chest, the belly and the lower area.

5.14. The purpose and consideration for the creation of matter and life is to subject the man who is bestowed autonomy of self governance and freedom of choice, freewill to trial for exposing who of them remains relatively better, moderate, proportioned; meets the standards of beauty with regard to determined and volitional acts. And it is matter of common knowledge that all our wilful-volitional acts are caused by the desire to satisfy the appetite, attractions, pleasures or lust of three areas of our body; chest/heart; stomach, and the genitalia. There is no other point where we have an appetite. **The best appetite of the chest/heart is the desire and inclination to learn and gain knowledge trying everyday to enhance understanding and enlightening his inner self to fulfil the objective of his existence.**

5.15. Whatever exists in the Skies and the Earth are subjected to a set discipline to serve the interests of Man. The set-discipline - sciences enable the rational people to reflect.

أَلَمۡ تَرَوۡاْ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ
وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣

- Have you people [despite living in 21st century] not seen-given a thought to the fact that Allah the Exalted has subjected-subjugated all which is located in the Skies and in the Earth for you to a set discipline-relativity? [Refer 31:20]
  And He the Exalted has subjected-subjugated all which is located in the Skies and in the Earth, solely for you people, to a set discipline-relativity; harmoniously-collectively, a blessing of Him. **Indeed evidently tangible pointers-signs are embedded in this disciplined universe for such people who logically and objectively reflect-analyze to arrive at the purpose of creation**. [45:13]

5.16. And what is the ultimate objective, purpose of creating Human being?

وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ٥٦

- Know it; I did not create the species of Jinn and Human beings except for the purpose that they might submit - by will and affection - to subservience and allegiance exclusively to Me. [51:56]

5.17. Subservience and allegiance to anyone other than one's creator and guide costs compromising one's self respect. But everything which is created is always subservient to the will and desire of its creator since the creator puts in it the built-in guidance for its every cell/component part to coherently function for the achievement of the purpose for which it was created. Human beings are given the freedom of choice, will and decision for the purpose that they behave rationally and submit by will affectionately and willingly to their Creator since they know that they were created, like everything around them, by the Creator. Therefore, like every thing around them they should also owe their allegiance and subservience to their Creator which will not cost them sacrifice of self respect and ego. When they submit to anyone other than their Creator and the appointed guide-the Universal Messenger they in fact humiliate and degrade themselves.

5.18. The basic concept implied by the Root: ع ب د (word,عَبۡدٌ *'abd*) is that of acknowledging someone other than oneself as holding supremacy or enjoying over lordship and of abdicating one's freedom and independence in his favour, of relinquishing any resistance to or disobedience of him, and of surrendering oneself totally to his authority. Since slavery or bondage too are tantamount to similar status, the first sense the word conveys to the mind of any Arab is of this very factor, namely, slavery or bondage.

5.19. Also, since the primary role of a Subject is to obey his Master and carry out his wishes, the word also carries the sense of submission and obedience. Next, a Subject not only submits himself to the will of his master physically, but mentally too he accepts his supremacy, and if he at the same time has feelings of gratitude for his kindnesses and favours, he is inclined spontaneously to go out of his way in extolling the master and in showing respect and regard for him. He expresses and demonstrates

his obligation in many ways to show his deep attachment, in a manner amounting almost to worship although, obviously, this comes into play only when, in addition to physical bondage, there is mental attachment too.

5.20. Human beings are given the freedom of choice, will and decision for the purpose that they behave rationally and **submit-be a Muslim by will affectionately and willingly to their Creator** since they know that they were created, like everything around them, by the Creator. Therefore, like every thing around them they should also owe their allegiance and subservience to their Creator which will not cost them sacrifice of self respect and ego. When they submit to anyone else other than their Creator they in fact humiliate and degrade themselves.

6. Man is declared and appointed: خَلِيفَةً self-ruler in the Earth endowed with Freewill.

6.1. One of the epithets of Qur'ān is: ٱلذِّكۡرُ and its attribute is: ذِى ٱلذِّكۡرِ , which describes it as Grand Memoir of eternity to eternity: the holder, the container of history covering both past and the future while itself always remaining in the middle ever-present.

6.2. The major chunk of the text of Grand Qur'ān comprises of narrative. Narrative-Factual Recount: Narrative texts have to do with **real-world events and time**. The purposes of narrative may be to inform—correct misconceptions and distortions of history, to persuade and to change attitudes/social opinions. Narrative writing uses time as its deep structure. The main structural components of a narrative are the orientation, the complication and the resolution. Language features of narrative text:

- Adverb of time.
- Past tense, except in conversations.
- Time conjunction (when, then, thereat, suddenly, etc)
- Specific character. The character of the episode is specific, not general.
- Action-dynamic verbs. A verb that shows an action.
- The vocabulary is usually everyday language, depending on the subject matter.
- Direct speech. It is to make the episode lively.

6.3. The main structural components of a narrative are the orientation, the complication and the resolution, and may include a concluding statement or comment in order to sum up the message. This Episode finds mention in chapter 2 Ayahs 28-39; chapter 7 Ayahs 11-25; chapter 17 Ayahs 61-65; chapter 18 Ayahs 50-51; chapter 20 Ayahs 116-127 and lastly in chapter 38 Ayahs 71-85.

6.4. In fiction, structure of drama or narrative is usually divided into five parts, or acts which is referred by some as dramatic arc: exposition, rising action, climax, falling action, and resolution.

6.5. Man is inveterate story teller and story listener. Man is interested in knowing his origin. The gossip mongers taking advantage of human desire fabricate imaginative stories and hypothesis without factual premises to fascinate people for their advantage. Grand Qur'ān is Enlightenment. It is therefore obvious that it could not miss prioritizing for the elevated Messenger to enlighten the humanity about their origin:

وَ إِذۡ قَالَ رَبُّكَ لِلۡمَلَـٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلۡأَرۡضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَ يَسۡفِكُ ٱلدِّمَآءَ
وَ نَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَ نُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ٣٠

- Know the history of the point in time when the Sustainer Lord of you the Messenger said to the Angles: "Be informed, I am about to appoint - declare Aadam as self-ruler enjoying liberty of decision making—freewill in the Earth." They (the Angels) opined saying: "Are You the Exalted rendering him the self-ruler therein who will create therein imbalance-mischief-disquiet and will shed bloods/talk floating vanity—will make voluble speeches—In the circumstances, while considering and celebrating that axis and goal of all

> struggles is approval and appreciation of You the Exalted we keep executing the assigned duties being cognizant that Infinite Glory, Praise and absolute expression of gratitude (ٱلْحَمْدُ) is exclusive for You the Exalted; and we are cognizant of Your sanctity and Absoluteness?". He the Exalted replied: "The fact is that I best know that about which you people have no knowledge". [2:30]

6.6. The address is interrupted using rhetorical device "apostrophe" turning to the exalted Messenger while addressing humanity. It is he to firstly get the breaking news about any informative fact either in the remote past or in the distant future. Simultaneously, every member of the humanity reading the book in timeline is taken to their earliest days of existence making them abreast how wonderful and honoured was their extraterrestrial living in Paradise. Persuasive aspect continues with regard to the command in 2:21.

6.7. The Divine Discourse concatenates[40] facts in perfect sequence and chronological order. This is the First Narrative - Episode - real life event when a decision was taken about the future of Man in the very early period of his existence in the extraterrestrial[41] land.

6.8. Firstly, they are informed in what state they were descended to the Earth in an honourable manner and with full liberty to enjoy real freewill: خَلِيفَةً. It was not a "catastrophe", not a punishment of sin. It was a new "exposition" - beginning. However, pseudo-intellectuals continue gossiping to the extent of some who even guess "birthday" of First man fascinating and befooling people.

6.9. The natural sequence of acquainting people about two events of remote history is that the more recent is mentioned first and the other of distant past later on. The other way of communication of a single episode - Narrative- a Real-Life Event is starting from the first event to the last event which is called in Arabic: ٱلْقَصَصُ; it denotes narrating the episode in the exact manner of its actual happening—displaying pictures of it clip by clip, image by image: the *footage* in present day parlance so that the activity and actual happening could be visualized by the listener and reader.

6.10. The second object of Active participle: جَاعِلٌ is elided. It *governs like a verb when it is interpreted in the meaning of present or future-tense*. Active Participle *must* be used instead of the present continuous tense if the intention is to describe a current action, as was the case at the point in time of above address. Angels knew him. He was Aadam, the First Man in Human Species. He was already created as fully mature man. Allah the Exalted informs us about history of the Creation of Man in picturesque verbal presentation in the Grand Qur'ān that we might conveniently visualize the happenings.

[40] Verb: link (things) together in a chain or series.
[41] I am using it for realm beyond the frontiers of Earthly universe where is Paradise.

وَ إِذۡ قُلۡنَا لِلۡمَلَـٰٓئِكَةِ ٱسۡجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَ ٱسۡتَكۡبَرَ وَ كَانَ مِنَ ٱلۡكَـٰفِرِينَ ٣٤

- Know the history, when Our Majesty had issued command for the Angles, "You people pay obeisance for Aadam". Since none of the Angels ever disobeys the command, thereby, they all (Angels) paid obeisance to him. However, Ieb'lees (in response to the command given to him separately-7:12) did not pay obeisance —He considered it not worthy of his dignity and ego —While Self obsessed-puffed with delusion of grandeur and superiority he aspired aggrandisement. And thus became the first/leader that refuse to acknowledge paying obeisance to those given exaltation by Allah the Exalted. [2:34]

6.11. It was the turning point of the entire history of creation; the "protagonist"[42]- ءَادَمُ Aadam (Proper Noun - name of the First Man: Recurrence 25[43]), the basic cause of the created realm, is to receive in a ceremony the welcome, salute and obeisance from the Species created earlier than him. We must realize the importance of this episode since it is the first choice of all the episodes mentioned in the Grand Qur'ān. This is the only episode; if we carefully read and understand it throwing away ridiculous stories fabricated by pseudo-scholars, we will find — it warps us in space-time in two universes - extraterrestrial and the Earthly. *We are woven in the centre of time-string rendering us living in the past and in the future simultaneously.*

6.12. Let us express our gratitude to Allah the Exalted for affording great honour by this direction to the earlier existing living beings of freewill for paying an exalted ceremonial reception and welcome to First Human Person, named Aadam.

6.13. Please retain in memory that we are studying from the book which is described by epithet:ٱلنُّورَ Light-Enlightenment; and are listening the "recorded statements-speech" of the person who is declared: سِرَاجًا مُّنِيرًا the Luminary of unique prominence and outshining the entire created realm. We need not acquire an intra-universe "wormhole". The Book and he will make us much ahead of NASA's discovering and making "Warp Bubbles"[44] since they will enable only interstellar travel, while we in our imagination are travelling beyond the extremities of the Sky. Our guide lord Muhammad *Sal'lallaa'hoalaih'wa'salam* did physically travel warping space-time, therefore, since then it is not a fiction but a scientific reality[45].

6.14. After the ceremony and unpleasant happening Aadam and his wife were made to stay as guests in the Paradise. We skip that part of the Episode and revert to the proclamation that was made for the Angels about declaring and appointing him as:

[42] The protagonist and the antagonist are the two central characters of a story. A protagonist is the main point-of-view character, while the antagonist is the opposing force who stands in the way of the protagonist's goals. The protagonist is often the hero of the story, while the antagonist is usually the villain.
[43] https://haqeeqat.pk/sohail/335
[44] A warp bubble is a hypothetical bubble created by a warp drive engine that compresses space in front of a spaceship and expands it behind. This allows the spaceship to travel faster than the speed of light.
[45] https://haqeeqat.pk/Mairaaj.htm

خَلِيفَةً in the Earth. It shows the time-frame that the advice of not tasting and eating the fruit of just one female tree in the Paradise had been violated. It was declared at the time of making him stay as guest in the Paradise that violation of solitary advice will cause him to leave Paradise.

6.15. The sentence is the verbatim quote of what was stated by Allah the Exalted for the information of the Angels. The person who was being declared/appointed as self-governing is not named in the quote. The idea and thought/decision of the speaker is considered as conveyed and fully perceived by the listener when the listener does not feel necessity of an enquiry about any element in the stated statement. Both the Speaker and the listeners knew as to who is the referred Person/Being. Therefore, no question rose about the object Aadam and instead an opinion about his future course of conduct in the Earth was submissively expressed by the Angels.

6.16. A direct object may be dropped if the grammar and the meaning allow it. If this is the case, it is often considered more eloquent to drop since concise speech is eloquent speech. I can understand why George Sale and John Rodwell were rather funny and playful in translating this sentence but what is annoying is that the majority of believing translators followed them. George Sale rendered it as: "I am going to place a substitute on earth". His sentence is odd and incomplete. The word "substitute" is only used when the other is also mentioned in place of which something or somebody is placed. John Rodwell rendered it as: "Verily, I am about to place one in my stead on earth." It seems he was more concerned to rectify the mistake and ridiculousness of Sale's sentence by mentioning who was being substituted—"my stead". Word "stead" means: place of another: the position or role of somebody or something else.

6.17. Many translators have rendered this word: خَلِيفَةً as "viceroy, vicegerent" which means a governor who represents a sovereign in a colony or country, and a ruler's administrative deputy.

6.18. Grand Qur'ān is the best lexicon for its vocabulary. Majority of translators and interpreters have seldom noticed the unique feature in the diction of Qur'ān that it uses and introduces words in such manner that its meanings and semantics are self evident at its very first mention. The meanings of: خَلِيفَةً were very clear for the Angels; and for us are also very vivid by reading their response opinion. It is a matter of commonsense that only he can create disturbances and blood shed who has liberty, authority, power and free-will.

6.19. It is Adjective resembling participle (in Arabic termed: الصفة المشبهة) on فَعِيلٌ measure: Indefinite; Singular; Masculine; accusative, with suffixed augmentative Ta. It is the second object of the Active participle which like its verb is doubly transitive; and it states the state, position, status to be enjoyed by man. The suffixed Ta is not feminine sign but it is for augmentation emphasizing that he will be in real terms autonomous enjoying real freewill. The Adjective resembling participle, or termed as

Verbal Adjective, is a noun derived from an intransitive verb in order to signify the one who establishes an action or state with the meaning of permanence. It indicates on the root meaning being an attribute which is usually perpetual or intrinsic.

6.20. It stems from Root:خ ل ف Ibn Faris [died 1005] stated it signifies three original propositions; it signifies the coming or happening of a thing after another thing rising and holding the position and status that was once held by the other one - alternation; secondly it is contra of past referring future; and thirdly it signifies change.

6.21. Word: خَلِيفَةً find mention another time where its meanings are further made self evident:

يَٰدَاوُۥدُ إِنَّا جَعَلۡنَٰكَ خَلِيفَةٗ فِي ٱلۡأَرۡضِ فَٱحۡكُم بَيۡنَ ٱلنَّاسِ بِٱلۡحَقِّ
وَلَا تَتَّبِعِ ٱلۡهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِۚ
إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمۡ عَذَابٞ شَدِيدُۢ بِمَا نَسُواْ يَوۡمَ ٱلۡحِسَابِ ٢٦

- "O Da'wood [*alai'his'slaam*]! Indeed Our Majesty have appointed you the sovereign in the country; Therefore, decide and adjudge among people on principle of justice and equity. And [advise everyone] you should not follow the conjectural statement which might render you forgetful off the Path of Allah the Exalted. Indeed those who aberrantly move away from the Path of Allah the Exalted —a severe punishment is in wait for them because they neglected the Day of Accountability." [38:26]

6.22. Collocates of a word help render its meanings explicit even for a man of ordinary prudence and possessing little knowledge of the language. On being appointed/rendered: خَلِيفَةً; a ruler is required to adjudge amongst people on the basis of justice and equity.

6.23. The plural of: خَلِيفَةً is خُلَفَآءَ. After the annihilation of nations/civilizations new nations were raised to prominence who then ruled. After the annihilation of the Nation known by the name of elevated Messenger Noah *alai'his'slaam*, the civilization Aad were later in time rendered the Rulers (that shows the origin significance of Root):

أَوَعَجِبۡتُمۡ أَن جَآءَكُمۡ ذِكۡرٞ مِّن رَّبِّكُمۡ عَلَىٰ رَجُلٖ مِّنكُمۡ لِيُنذِرَكُمۡۚ
وَٱذۡكُرُوٓاْ إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ قَوۡمِ نُوحٖ وَزَادَكُمۡ فِي ٱلۡخَلۡقِ بَصۡۜطَةٗۖ
فَٱذۡكُرُوٓاْ ءَالَآءَ ٱللَّهِ لَعَلَّكُمۡ تُفۡلِحُونَ ٦٩

- Is your rejection only because you people felt it strange that the Memoir/ Referential/ Reference Book, an explicit verbal discourse, has come to you from your Sustainer Lord by revelation upon the Man of staunch monotheist belief amongst you? Its objective is that he might alarm and admonish you — And recall when He the Exalted appointed you the rulers after the fall/ annihilation of the nation of Noah [*alai'his'slaam*]; and demographically

increased you quite extensively —And He the Exalted demographically increased you quite extensively — Therefore, remember and acknowledge the blessings of Allah the Exalted —Adopt this attitude so that you might attain-reap the fruits of perpetual success." [7:69]

6.24. Afterwards another nation was given prominence becoming a sovereign (خُلَفَآءَ) state:

وَ ٱذۡكُرُوٓاْ إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ عَادٖ وَ بَوَّأَكُمۡ فِي ٱلۡأَرۡضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورٗا وَ تَنۡحِتُونَ ٱلۡجِبَالَ بُيُوتٗاۖ فَٱذۡكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَ لَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٧٤

- And recall when He the Exalted appointed you people the **self-rulers - sovereign nation** after the annihilation of the civilization Aad —And established you people in the Land —You adopt some of her plains for raising palaces. And you people carve out the mountains for houses. Therefore, remember and acknowledge the blessings of Allah the Exalted — And you should not, like mischief-doers, create intellectual distortions-conjectural myths-disquiet in the society". [7:74]

6.25. Many translators have rendered this word as "viceroy, vicegerent" which means a governor who represents a sovereign in a colony or country, and a ruler's administrative deputy. How erroneous were their opinion can be adjudged from the fact that it is also used as first noun in a possessive phrase:

أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ وَ يَكۡشِفُ ٱلسُّوٓءَ وَ يَجۡعَلُكُمۡ خُلَفَآءَ ٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قَلِيلٗا مَّا تَذَكَّرُونَ ٦٢

- Or [to say it in another perspective] Who is He who answers - attends the distressed person when he called Him and He the Exalted removes the trouble? —And He the Exalted renders you people (individually and collectively) as the rulers of the Land? Is there any *iela'aha*: godhead along with Allah the Exalted? Very little you people retain in memory - recall and pronounce to others. [27:62]

6.26. Another plural pattern of: خَلِيفَةً is: خَلَٰٓئِف

وَهُوَ ٱلَّذِي جَعَلَكُمۡ خَلَٰٓئِفَ ٱلۡأَرۡضِ وَ رَفَعَ بَعۡضَكُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ لِّيَبۡلُوَكُمۡ فِي مَآ ءَاتَىٰكُمۡۗ إِنَّ رَبَّكَ سَرِيعُ ٱلۡعِقَابِ وَ إِنَّهُۥ لَغَفُورٞ رَّحِيمٞ ١٦٥

- And He the Exalted is Who rendered you people the rulers of the Earth. And He the Exalted has raised some of you people over others in worldly position - rankings so that He might subject you to trial for exposure of your inner worth in what He has given you people. The fact remains; the Sustainer Lord of you the Messenger is swift in examining matters minutely till conclusion. And indeed He is certainly oft-Forgiving and Merciful. [6:165]

6.27. These are two possessive phrases using both structures of plural: خُلَفَآءَ ٱلْأَرْضِ and خَلَٰٓئِفَ ٱلْأَرْضِ. If the first noun meant "viceroy" or "vicegerent", the possessive phrase would mean "the viceroys of the Earth" and "the vicegerents of the Earth" where the Earth becomes the sovereign and they its representative governors, deputies. I do not understand the reason for casual attitude of some translators when the meanings are so explicit in Ayahs quoted above, particularly 38:26 where the word: خَلِيفَةً has second recurrence.

6.28. The Angels expressed their opinion thinking it was sought by the disclosure:

قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ

- They (the Angels) opined saying: "Are You the Exalted rendering him the self-ruler therein who will create therein imbalance-mischief-disquiet and will shed bloods/talk floating vanity—will make voluble speeches—In the circumstances, while considering and celebrating that axis and goal of all struggles is approval and appreciation of You the Exalted we keep executing the assigned duties being cognizant that Infinite Glory, Praise and absolute expression of gratitude (ٱلْحَمْدُ) is exclusive for You the Exalted; and we are cognizant of Your sanctity and Absoluteness?".

6.29. It is a matter of commonsense that only he can create disturbances (يُفْسِدُ) and (يَسْفِكُ ٱلدِّمَآءَ) blood shed who has liberty, authority, power and free-will. Angel's used plural object (ٱلدِّمَآءَ) signifying bloods. The meanings of the verb are to cause to run or flow and it is also used to refer making a profuse speech with haste, or quickly. Therefore, their opinion could mean: "He will talk floating vanity—will make voluble speeches". Against two negatives attributing to Man, they said about their selves: نُسَبِّحُ بِحَمْدِكَ and نُقَدِّسُ لَكَ.

6.30. On what basis the Angels might have arrived to their opinion about Man? Man did not have any history except history of his living in the Paradise as guest where he had violated an instruction. But that was not something which could be described by: يُفْسِدُ -he will create disturbance, disquiet. It could be because of a part of raw material of creation of man which has both features of spoiling things and crinkling.

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرٗا مِّن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ٢٨

- Know the history of point in time when the Sustainer Lord of you the Messenger had said for the Angels —"I am about to create a "skinned corporeal compact structure" —It will be corporeally created with the raw material comprising of sand-mixed—crinkled clay drawn from odour-diffused pulverized fetid muddy compound — [15:28]

6.31. The point to note is that the Angels used the rhetoric device of *antithesis* attributing two negative features and in contrast mentioned two features of their conduct of positive import. So they had something implicit in between the lines. Allah the Exalted contradicted their opinion and closed the conversation by telling them:

قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ٣٠

- He the Exalted replied: "The fact is that I best know that about which you people have no knowledge". [2:30]

6.32. Foundation of epistemology is the names of things.

وَعَلَّمَ ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسۡمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ ٣١

- And know it, He the Exalted (your Sustainer Lord) taught Aadam [*alai'his'slaam*] the Names of things, all of them. Afterwards, He the Exalted caused those things put at view before the Angels. Thereupon, He the Exalted asked them, "You tell Me the names of these things put at your view—Relate it, if you were truthful in expressing opinion about him." [2:31]

6.33. Verbal sentence (عَلَّمَ) is doubly transitive from verbal noun: تَعۡلِيمٌ meaning education. What he was taught is: ٱلۡأَسۡمَآءَ the names. This word is the plural of noun used in the First word of the Divine Discourse: بِسۡمِ a prepositional phrase which in isolation literally means: "beginning-activation-concomitance is with a name -code". Name/code introduces for us the concept-field known as Epistemology—learning Knowledge: عِلۡمٌ in Arabic. Foundation of epistemology is the names of things. Since names are assigned to things by the Creator, therefore, **the ultimate of knowledge is to know the creator and his intent.**

6.34. The coherence and internal unity of the text of Divine Discourse is matchless. Notwithstanding the presence of too many topics relevant to humanity, every topic and subject is discussed in perfect sequence to progressively educate the reader. **If we take all the information progressively disclosed in the Discourse on any subject and place it at one place we will still find it a completely coherent dissertation.**

ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ

- Afterwards, He the Exalted caused those things put at view before the Angels.

6.35. The conjunction particle:ثُمَّ signifies a time gap between the earlier and this event which means education did take time. Suffixed object pronoun is third person, masculine, and plural. Names are of objects/things and the objects are either masculine or feminine. When objects of two genders are placed at view combined of which even if only one object is masculine, the pronoun will always be masculine to refer to them. Angels submitted:

قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾

- They (Angels) said: "We always repetitively narrate that the focus of Sublime glorification and all effort is aimed alone for You the Exalted. Knowledge of all sorts is not exhibited-within the reach for us; we know but only that which You the Exalted have taught us. Certainly, You the Exalted, Your Majesty are intrinsically the Fountain and Setter of knowledge - sciences of visible and invisible domains; and are the Infinitely Just Supreme Administrator of the created realms." [2:32]

6.36. The negation particle is for absolute negation which is evident from the accusative case of following verbal noun which is the subject noun of negation particle. The prepositional phrase: لَنَآ relates to elided predicate of the absolute negation particle.

6.37. The physical presence of a thing before the eyes does not yield knowledge, if we do not know their names, since it does not give us the ability to describe them individually because of lack of fundamental, prerequisite/first stage of knowledge i.e. cognition of the code/name. Nothing can preserve/save in the memory [of humans, Angels as well the computer/AI] without knowing or assigning a code/name/tag to it. The second occurrence of this Root with its original perception has further unfolded the importance of name/code of things and persons in quite lucid manner.

6.38. The Angels had given their opinion/observation with regard to human's future conduct on the information that Aadam-Humanity will enjoy freedom of will and decision on Earth. It was merely an opinion/presumption not based on complete knowledge. After making Aadam know the names of all things the same were presented before the Angels and were asked to name them to prove that whatever they had opined was based on comprehensive knowledge. **One earns the title of truthful only when he makes a statement based on complete knowledge**. **A statement based on incomplete information/data does not rise to the level of truth; it is merely an opinion not worthy of consideration/treatment as truth at the given point in time.**

6.39. However, at the same time it is not a lie since it is an expression on the strength of some data/information and is not merely an imaginative assertion. The opinion would prove either correct or wrong only at a point in time later than point in time of its expression when further data/information/conduct becomes visible. That is why scientists do not lie, they opine whereas philosophers and scholars with a tilt in their hearts do lie when they base study on a presumption/imagination/myth/hearsay. Scientists never waste the time of humanity; philosophers and pseudo intellectuals do.

6.40. Despite the dimensions of the things were manifestly evident to their eyes they expressed lack of knowledge about the same. The only reason is that they did not have the cognition of the code of those things and therefore were unable to distinguish and describe them individually. This reflects that mere presence/visibility of things does

not constitute "knowledge". If one does not know the code/name of the thing its visibility is meaningless for him. "Knowledge" is that when one knows the code of the thing, which is within the reach of his visibility/focus/vision. Anything coming into vision is capable of saving in memory only if it is assigned a name/code. The name/ code are for the faculty of listening and the appearance/shape/dimensions of the things are for vision. Listening and vision constitute a "pair" for knowledge. A code of a thing enables a man to perceive the thing in his vision [in metaphorical meanings of بصر].

6.41. In Qur'ān, the faculty of listening is first in mention than the faculty of visualization-observation, which is also the ground reality that on birth man hears/listens first and observes afterwards. Without the code/name, the existence of anything and concept cannot be accepted, it is non-existing. Moreover, without existence of a thing/matter or person in actual reality any name/code assigned for such imaginative thing/existence is of no significance and is merely meaningless utterances of the mouth, described by Arabic phrase: أَفْوَاهِهِمْ.

6.42. They said in the end which tells the manners of starting and closing the address while submitting before Allah the Exalted. They used the definite Adjective resembling participle: ٱلْعَلِيمُ which is exclusive attribution for Allah the Exalted. The prefixed definite article is of the type: الْجِنْسِيَّةِ لِاسْتِغْرَاقِ الْجِنْسِيَّةُ ascribing to the suffixed noun universality - not bound to time-frame or event. Therefore, translating it as "Knower", "Knowing", "perfect in knowledge" will not convey fully the semantic information embedded in it. I have translated it as "intrinsically the Fountain and Setter of knowledge - science of visible and invisible domains." What is the causative factor of information? It is the Will of a Living Who desires to share that information with others. Information, thus, arises only through an intentional, volitional act of the Living Being. Therefore, information is but a variable quantity depending on the desire and decision of the Sender:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ

- But they can not comprehensively grasp any physical or abstract entity loaded with partial information of the Knowledge of Him the Exalted. Exception is only to that information which He the Exalted desired to share - acquaint them with. [Ref 2:255]

6.43. It is thus evident that only and solely He the Exalted is the source - the fountain of knowledge.

6.44. Reverting to perhaps the most knowledge giving dramatic scene of Aadam and the Angels: Is the visibility and knowing the code of a thing constitute what we name "knowledge"? The second constituent element and indication of knowledge about anything is the capability to narrate it verbally. Things should not be let remain in a state where one could speculate negatively or get into some confusion. The clarification of the point was through this demonstration:

قَالَ يَٰٓـَٔادَمُ أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡۖ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ
قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ ٣٣

- He the Exalted said: "O Aadam! Make them aware about the names of these things". In compliance, when he had told them the names of those things—He the Exalted said: "Did I not tell you that I know absolutely the secrets/invisible realities of the Skies and of the Earth — And that I fully know what you people disclose — And that which you people were withholding from saying-disclosing?" [2:33]

6.45. This indicates that identification of the things constitutes knowledge. The identification is in fact the ability of [تمیز] segregating and making a distinction from others and narrating it by its specific code/name. The language is but a created entity and being essential component of creation is evident from the fact that every entity that communicates with its counterpart have inbuilt faculty of releasing and receiving sounds. The language originates from a communicator and has a communication which is but a statement of meaningful import that is capable of deciphering and comprehension by recipient:

خَلَقَ ٱلۡإِنسَٰنَ ٣ عَلَّمَهُ ٱلۡبَيَانَ ٤

- He (*Ar'Reh'maan*) the Exalted has created the Man — [55:03] He (*Ar'Reh'maan*) has taught him (the man) the art of verbally elucidating explicitly, whenever he intends to communicate. [55:04]

6.46. As soon Aadam (*alahissalam*) had told them the names, Allah the Exalted addressed them.

وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ ٣٣

- And that I fully know what you people disclose —and that which you people were withholding from saying-disclosing?"

6.47. It is a compound sentence with repetition of verb: أَعۡلَمُ in the previous sentence with which it is conjunct but is different in nature. The second sentence is about the past and about what they were concealing, holding back from saying explicitly. While expressing opinion about Man they had made a comparison of two negatives with two positives of their own behaviour pattern. Thus there was something implied in between the lines. **If the Angels were devoid of any liberty or desire, why would have they concealed something?** The manner they spoke is reflective of their humbleness, reverence, and wisdom. What they had stated about their selves is a fact:

وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ٤٩
يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٥٠ ۩

- Moreover, be aware that, whoever exists amongst the Species-Animals in the Skies, and whoever exists of the Species-Animals in the Earth, they all regularly make themselves acknowledge and submit humbly in surrender for Allah the Exalted. Moreover, the Angels keep prostrating for Allah the Exalted while they never puff themselves with pride of grandeur. [16:49]

- They do so in a state of fearing their Sustainer Lord lest they are inflicted from above them—And they carry out every new-first time act they are commanded [Please prostrate-and get near to your Sustainer Lord] [16:50]

6.48. We now move forward, from the entire created Realm to Human being for whom all that was created which exists in the Skies and the Earth. Moreover, the Human Being was the one who was considered worthy of the basic and initial meanings of the Word سَجُودٌ -an act - a gesture of recognizing and paying respect and obeisance by the already existing created species Angels and Jinn represented by Ieb'lees, like saluting the general by the troops in a parade.

6.49. However, at this stage we must keep in mind that the basic meanings of a Root and word do not exhaust when they are used in a different semantic field, relational area, while necessarily retaining the base meanings. This phenomenon is particular to the words which are other than those coined to denote and identify a specific tangible object, or person, i.e. substantive nouns. Actions and gestures, bodily actions or body language has various levels of intensity, depth, magnitude proportionally reflecting the feel and state of heart and mind.

6.50. Why is it so important that the Man should prostrate laying his forehead on ground to express his sincere allegiance and deepest adoration for his Sustainer Lord? Moreover, what does this demonstrative gesture actually transmit more loudly than verbal expression? Lying of Forehead on ground relays non-verbal signal of surrender of granted Freedom and Will of decision and self governing to the Sustainer Lord.

6.51. **Where is the seat of self governing which makes man خَلِيفَةً? Where is the seat of executive functions of this self-governing sovereign? It lies in the prefrontal area of brain located behind the forehead.** The act of laying the forehead on the ground for Allah the Exalted explicitly expresses the willful and affectionate surrender of one's will and self-governing liberty at the mercy of the Will of the Sustainer Lord. This non-verbal communication to Allah the Exalted expresses much loudly that henceforth one will not follow his own will, but will regulate and administer his life and actions according to the dictates conveyed through the elevated and honoured Messenger Muhammad *Sal'lallaa'hoalaih'wa'salam* in the Book, Grand Qur'ān. There is no need of mystical so called spiritual exercises to deepen relationship with Allah the Exalted. He distanced us by deporting to Earth but advised easy solution how to warp the distance and make oneself nearer to Him the Exalted:

كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ١٩

- No, his contradicting attitude is false, you the Messenger advise my allegiant; "you should not care for his (man referred above) word; instead prostrate and thus affectionately get nearer to your Sustainer Lord. [96:19] (Please prostrate before *Allah* the Exalted, if you wish to be nearer to Him)

6.52. Let us forget about Angels initial opinion expressed, let us see what they now aspire and desire for us:

وَ ٱلۡمَلَـٰٓئِكَةُ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيَسۡتَغۡفِرُونَ لِمَن فِى ٱلۡأَرۡضِۗ

- While the Angels repetitively mention the Glory with praises of their Sustainer Lord —And they have assigned for themselves at their own the task of seeking forgiveness for those who are true believers on Earth. [refer 42:05]

Our respects and thanks to all the Angels.

7. Raw material for the creation of first of new species named: ٱلْإِنسُ The Human.

7.1. If one was to describe the entire field of epistemology in one word, it is ONTOLOGY, the word coming from the Greek, meaning "being, "that which is", present participle of the verb "be". It is the origin of Philosophy - Metaphysics, the "Existence".

7.2. For any action, pre-existence of the Being is understood. His act can yield another being-existent. It will introduce second concept and a relationship; it is the second field of study in Metaphysics. It is the relationship between The First Being and the being caused by an act of the First Being. Thereby, the First Being can only be perceived and known as an Abstract, Absolute entity but cannot become the object of observation - a document (Library terminology), reason being He was not caused to be. He thereby cannot be imaged:

لَّا تُدۡرِكُهُ ٱلۡأَبۡصَٰرُ وَهُوَ يُدۡرِكُ ٱلۡأَبۡصَٰرَۖ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٠٣

- The visions cannot follow-"telescope" Him the Exalted — And He the Exalted overtakes all the visions/conceptions. Know it; He is eternally Aware-Knowledgeable au fait of all niceties and delicacies-subtlety-refinements. [6:103]

7.3. Many scientists naively make a patently unscientific statement that belief in Allah the Exalted (the God) is "blind faith". They forget that "blind faith" can never make anyone sincere to anything. It is self deception. Sincerity is always the end product of thoughtful processing, critically evaluating and arriving to conviction of it being infallible fact about an idea. *They ask: Does God Exist? If God does exist, has He revealed Himself?* It is interesting that the first question posed in Qur'ān is addressed to the Atheists who believe not in the existence of Allah the Exalted (the God):

كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ وَكُنتُمۡ أَمۡوَٰتٗا فَأَحۡيَٰكُمۡۖ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٢٨
هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖۚ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٩

- How, by what logic can you people disavow Allah the Exalted? —While knowing that **you were matter - inanimate objects, then for a purpose He the Exalted vivified you people** (created you from matter 6:02) —After lapse of a determined time-span He the Exalted will cause you people to die— Afterwards, [lapse of time and second blow in the Trumpet] He the Exalted will revive you all to life —Thereafter, you will be presented before Him the Exalted for accountability (on your turn to tell you what you did in worldly life-5:105). [2:28]
- He the Exalted is the One Who had created that which is present in the Earth, all together for you people —Afterwards (lapse of determined time-span), He the Exalted undertook adjusting the Sky (with the new creation)—Thereby, He the Exalted adjusting her into seven skies (vertically layered firmaments) assigned them needed attributes of proportionality and relevance for efficient performance of their job. Realize it; He the Exalted is intrinsically and eternally the Knower of each and every thing - about entire physical realm. [2:29]

7.4. In Qur'ān, death and life are always mentioned in the order that extracting life from matter is mentioned first and then extracting matter/dead from life/alive. The moment intellect and reason is applied the very existence of human is an irrefutable argument for recognizing the presence of the Creator. Who can be more irrational, regardless, unreasonable and heedless than him who rejects the First Cause, the Creator of his existence and acknowledges Him not?

نَحۡنُ خَلَقۡنَٰكُمۡ فَلَوۡلَا تُصَدِّقُونَ ٥٧ أَفَرَءَيۡتُم مَّا تُمۡنُونَ ٥٨ ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ ٱلۡخَٰلِقُونَ ٥٩

- Our Majesty have created you people — Thereby, why you people not accept and publicly affirm this fact? [56:57] Thereby, have you seen - examined that (semen) which you people keep ejaculating? [56:58] Are you the people who keep creating it (semen)? Or Our Majesty is the Creator? [56:59]

7.5. It takes us into the time frame when the creation of Earthly universe was in progress. It reiterates that we the human were on the back of the scheme of creation of the Universe.

7.6. The discourse[46] on creation of man is amazingly elaborate to delicacies[47]:

هُوَ ٱلَّذِي خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمۡ تَمۡتَرُونَ ٢

- He the Exalted is the One Who created you people corporeally with extract drawn from wet-clay. Thereafter, He the Exalted decided-appointed a time limit of life. Be aware; time limit with appointed deadline-the particular termination moment is a guarded secret with Him the Exalted. Despite this disclosure, you people suspiciously dispute-are questing it guessing signs and date. [6:02]

7.7. The basic raw material selected for the creation of Human is: طِينٍ from Root/ Semantic Seed "ط ى ن" which is used 12 times[48]. Ibn Faris [died 1005] stated it is well known; it is used to convey plastering, coating the house with mud, wet clay; and covering of the book on completion. Other Lexicons describe that it is well known mud, clay, slime with all elements, essence associated with her. It primarily relates to substances that come from the earth and often involves ideas of creation, humility, and basic materiality.

7.8. The preposition (مِّن) also denotes the commencement (إبتداء الغاية). It is explained how the creation of man was commenced:

ٱلَّذِيٓ أَحۡسَنَ كُلَّ شَيۡءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٍ ٧

- He the Exalted is the One Who appropriately proportioned/synchronized/ harmonized each and all elements of the physical realm which He the Exalted had created. Further be informed, **He the Exalted had initiated the Process of creation of Human Being corporeally with extract drawn from wet-clay** — [32:07]

[46] Noun: written or spoken communication or debate. Verb: speak or write authoritatively about a topic.
[47] Plural noun: fineness or intricacy of texture or structure.
[48] https://haqeeqat.pk/sohail/2890

7.9. Besides the information that it was part of the basic raw material chosen for body frame of human being, the most interesting and astonishing information disclosed by this Root is about what is believed to be heavy stones in the structures of Egyptian Pyramids. It is disclosed they were artificially made, fake stones, from sand mixed wet clay by baking on fire (28:38). Similarly the stones that were showered upon the criminals of the Nation of elevated Messenger Luet *alahissalam* were made of baked sand mixed wet clay emerging from a volcano; they seem to have included obsidians which seem to have been used by the flocks of birds to hurl upon the invaders of Mecca. (105:4)

7.10. It is explained that the substance of man's creation was an extract of wet-clay:

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن سُلَٰلَةٖ مِّن طِينٖ ١٢

- Know the past fact, Our Majesty had created the Man (Adam) corporeally — with raw material comprising of a gently and secretively drawn pulverized extract from wet-clay. [23:12]

7.11. The initialization or origination of creation of Man was from some elements of: طِيـن. It signifies loose earth matter; unconsolidated particles of earth having moisture content or pure dried after subsiding of the waters. It is a combination of organic and inorganic materials. A mould, structure can form from it when it is wet, mixed with water. Further information about the constituent material is depicted by the word: سُلَٰلَةٖfrom Root: س ل ل that signifies to stretch something softly with care and attention and secretively. Some lexicographers said it is done by mixing a thing with another. Lexicographers state it signifies extraction of a thing and obtaining output softly with care and attention.

7.12. The qualitative trait of the selected wet-clay is further elaborated:

فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ خَلَقۡنَآۚ إِنَّا خَلَقۡنَٰهُم مِّن طِينٖ لَّازِبِۭ ١١

- Thereat [having conveyed these facts], you ask them to resolve it for themselves—"Whether they are stronger in creation or others whom Our Majesty have created." [for comparison they should remember] Indeed Our Majesty have created them corporeally from the tenacious clay-that acts as adhesive. [37:11]

7.13. The modifying adjective:لَّازِب an active participle, denotes one that acts adhesively, sticking. This raw material was made an excuse by Ieb'lees (Satan) for not paying obeisance when the First man had taken existence:

وَلَقَدۡ خَلَقۡنَٰكُمۡ ثُمَّ صَوَّرۡنَٰكُمۡ ثُمَّ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ لَمۡ يَكُن مِّنَ ٱلسَّٰجِدِينَ ١١ قَالَ مَا مَنَعَكَ أَلَّا تَسۡجُدَ إِذۡ أَمَرۡتُكَۖ قَالَ أَنَا۠ خَيۡرٞ مِّنۡهُ خَلَقۡتَنِي مِن نَّارٖ وَخَلَقۡتَهُۥ مِن طِينٖ ١٢

- Acknowledge it, Our Majesty created you people. Afterwards, Our Majesty had given you unique facial identity (in the wombs of your mothers). Afterwards the accomplishment of intermediary processes [15:29; 38:72] when he had taken existence Our Majesty had commanded the Angels: "You people pay obeisance for Aadam". Thereat, they (Angels) did pay obeisance

to him. However, Ieb'lees (in response to the command given to him separately-7:12) —He abstained to be seen a humble reverent for him (Aadam). [7:11] He the Exalted enquired, “What is that which restrained-held you (Ieb’lees) back that you pay obeisance despite that I directed you for this?” He (Ieb’lees) replied: “I am superior to him —because You have created me from fire —And You created him from clay.” [7:12]

7.14. In the thought and will of Allah, the Lord of all worlds, humans are honored and dignified in the entire creation. The divine will is hidden, and its expression is the existence of things. The high status and rank of humans in the sight of Allah, the Almighty, is evident from the fact that the existence of the universe depends on humans. Humanity does not exist for the universe; rather, the universe exists for humanity. Every entity in the cosmos follows a set of laws that assist and support humans in exercising will and choice. If all of this is the result of evolution, and humans themselves are also products of evolution, then one must accept that from the very beginning, every particle of the universe has been progressing in such a way that, ultimately, everything would be aligned to serve human interests. This, in itself, negates the hypothesis of evolution. The idea that humanity holds a unique place in the divine order is repeated:

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

- Know the history of that point in time when Our Majesty had commanded the Angles, "You people pay obeisance for Aadam". (This sentence is repeated five times 2:34; 7:11; 17:61; 18:50 and 20: 116) Since none of the Angels ever disobeys the command, thereby, they all (Angels) paid obeisance to him. However, Ieb'lees (in response to the command given to him separately) did not pay obeisance — He (Ieb'lees) said, "Should I pay obeisance for him whom though You have created, but after all it is "wet dust-clay?" [17:61]

7.15. The raw material and the processing involved in the creation of Man was disclosed to the earlier existing entities endowed with intellect and freedom of choice and his superior status and rank was subtly indicated in the command to pay him obeisance the moment first Man named Aadam takes vivified existence:

إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٧٤﴾

- Know the history of point in time when your Sustainer Lord had said for the Angels —"I am about to create a "skinned corporeal compact structure" —It will be structured with extract drawn from wet clay. [38:71] Consequent to composing-coagulating and subject to I having caused it-the Masculine Structure stretched and proportioned-fashioned —And when I would have blown within him the Essence-Verbal Command about My decision-finalized affair [kun-take existence as living] —Thereat, he having taken existence in pursuance of My command, you all are directed to settle in the state-frame of mind showing obeisance for him [Aadam *alahissalam*]." [38:72] Thereupon, in compliance thereof the Angels, every one of them, did pay obeisance to him (Adam) collectively. [38:73] However, Ieb'lees (in response to the command given to him separately-7:12) did not pay obeisance —While he (Ieb'lees) Self obsessed-

puffed with delusion of grandeur and superiority aspired aggrandisement. And thus became the first/leader that refuse to acknowledge paying obeisance to those given exaltation by Allah the Exalted. [38:74]

7.16. *Allahu Akbar*! *Allahu Akbar*! The universe has come to understand the purpose of its existence, that this is what it was created for. In the beginning, Allah Almighty informed through commentary and news that Ieb'lees refusal to show respect to Aadam was due to his belief that such an act would be beneath his dignity; he considered it contrary to his honor and pride, feeling that he deserved to be the one granted greatness. After describing the angels' prostration, the word "إِلَّآ" (except) is used, which led some people to mistakenly assume that Ieb'lees was an angel, or even a particularly pious one, despite it being clearly stated that he was a male from the species Jinn, and had no relation to the angels. Ieb'lees had disobeyed the command, while it is stated that angels do not disobey Allah's commands (refer to *An-Nahl* 16:50, *At-Tahrim* 6). Like the angels, Ieb'lees, who existed before mankind, was also given a command to humble himself and show respect in front of Aadam

7.17. The use of the word (ٱسۡجُدُوا) "ordering them to prostration" in this episode also causes confusion for some, as translators have often rendered it as "prostrate to Aadam" or "prostrate before Aadam," similar to the term "prostrate" used by early Christian translators in English. The root of this word, "س.ج.د," conveys the core idea of feeling low, humbled, or submissive, and expressing respect for someone else's higher status. This is physically demonstrated by lowering the head toward the chest, such that the eyes are also cast down. In its essence, this is akin to military officers and soldiers saluting their generals or superiors, bowing their heads as they pass by during a parade. Prostration is the ultimate form of humility, where the forehead touches the ground, symbolizing the complete surrender of one's freedom (as a vicegerent) and submitting entirely to Allah's will. If a person bows and places their forehead at the feet of a human leader, and the one instructing the prostration feels pride, both individuals may be at risk of entering Hell.

7.18. Allah Almighty has called Ieb'lees restraint to pay obeisance by verbal sentence "أَبَىٰ," derived from the root "ء.ب.ى," which means to avoid doing something because it would be beneath one's status, causing a sense of humiliation or discomfort. Allah the Exalted then clearly connects this behavior to arrogance (استكبار), showing the relationship between these terms. To humble oneself through prostration and to be arrogant are opposites. Arrogance involves rejecting limits and refusing to submit to a defined measure, while prostration is the acknowledgment of one's limitations and submission to Allah's commands. The one who does not harbor arrogance does not cause corruption, but instead actively works in fulfilling the divine commands, reflecting humility and submission in every moment of their life.

قَالَ يَٰٓإِبۡلِيسُ مَا مَنَعَكَ أَن تَسۡجُدَ لِمَا خَلَقۡتُ بِيَدَيَّۖ أَسۡتَكۡبَرۡتَ أَمۡ كُنتَ مِنَ ٱلۡعَالِينَ ٧٥

قَالَ أَنَا۠ خَيۡرٞ مِّنۡهُۖ خَلَقۡتَنِي مِن نَّارٖ وَخَلَقۡتَهُۥ مِن طِينٖ ٧٦

- He the Exalted asked, "O Ieb'lees, what is that which hindered/prevented you that you should show obeisance for the one whom I created conglutinating

with my (two hands) attention and force? Were you aspiring for exaltation; or you were first of the self-aggrandizers/haughty?" [38:75] He replied, "I am superior to him —because You have created me from fire —And You created him from clay." [38:76]

7.19. Ieb'lees (Satan) had a sense of superiority. He took pride in being created from fire and thought he was better than human, who was created from clay. When any being becomes trapped in the feeling of superiority and becomes enslaved to the desire that others should see it as exalted, noble, and dignified, it blinds them to the obvious realities around them. Vision is obscured, and the capacity for rational thought and understanding diminishes.

7.20. Ieb'lees argument and insistence on his self-imposed pride in superiority was nothing more than a repeated assertion of "بَشَـرًا human, human." He saw that Allah the Exalted created structure from clay, but he failed to reflect on the fact that the act of prostration was required only after the later stages were completed, when Aadam (peace is upon him) came into full existence.

7.21. Ieb'lees was shortsighted; he could not think beyond the base of "human." He conflated "introduction" with "identity." A بَشَـرًا human is not Aadam. Humanity exists within Aadam.

7.22. Since the beginning of humanity's time on Earth, when Members of Galaxy of Men of the personal choice of Allah the Exalted (فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ) were first sent appointing them the Messengers on attaining strengthen maturity of age, the wealthy and influential members of society often became embodiments of Satanic arrogance, using the refrain of "he is only human like you people" as an excuse not to believe in them. After the Messengers departed from this world, this objection of "human, just human" faded away. However, with the announcement of the final "Prophethood" of the Universal Messenger Muhammad ﷺ, this refrain was revived once again by Satanic forces. Yet this time, even after his departure from the world, the objection of "human, just human" concerning him persists. Interestingly, this continued objection indirectly serves as a simple yet profound acknowledgment of the eternal truth of his universality and message.

7.23. The root of the word "Ieb'lees" is "ب-ل-س" (b-l-s), and Ibn Faris defines "اَبْلَسَ *ablasa*" as "he despaired, he lost hope." When expectations are unfulfilled, and events do not align with one's desires, aspirations, or hopes, the resulting state is called despair. When Allah the Exalted honored Aadam even before his creation and commanded respect for him, Ieb'lees lived up to his name. When Adam was created, and the angels honored him, Ieb'lees experienced absolute despair, which led him to a profound state of hopelessness. His arrogance consumed him, and his assumption of superiority crumbled. Yet, he insisted, "I am better than him," and (in a derogatory tone about Aadam) said, "Did you see this one whom You honored above me?"

قَالَ أَرَءَيْتَكَ هَـٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ٦٢

- He (Ieb'lees) said [proudly], "Have You seen! This is the one whom You have exalted and honoured over me?" Of course subject to Your granting me respite towards the Day of Rising —I swear by Your Dominance and Dignity; I will desperately effort to bridle his progeny/snatch all their dignity except a small minority." [17:62]

7.24 The truth is that when humanity was honored, Ieb'lees, in his jealousy, used insulting words to express his intent to mislead them, displaying the burning envy within his heart. The futuristic verbal sentence"لَأَحْتَنِكَنَّ" comes from the root ح ن ك, which refers to the way an animal is controlled by a bridle. When there's no bridle, a rope is put around its lower jaw, with a twist under the chin, to lead it. Thus, it conveys the meaning of overpowering or controlling someone.

7.25. **Allah Almighty gave Ieb'lees another opportunity to move beyond his fixation on humankind and assess the greatness of Aadam from a different perspective. Allah emphasized the significance and greatness of humans by describing how He created them using both "His hands".** However, due to arrogance, Ieb'lees remained clouded in his understanding, like being paralyzed by the very fire from which he was created (referencing 15:27 and 55:15). He clung to the same argument he had previously repeated, failing to recognize the truth.

7.26. When hopes born of imagination are shattered, the feeling of despair reaches its peak. This extreme level of despair gives rise to evil and rebellion; thus, Ieb'lees becomes Satan. The root of "Satan" is "ش-ط-ن"[49] (sh-t-n), which implies distance; Ibn Faris defines it as "to be distant." "*Shatana*" means "he went far away," and "*shatana sahibahu*" means "he opposed his companion's direction and intentions, setting his own intentions against them." Thus, it conveys meanings of opposition and rebellion (according to Taj al-Arus and Lisan al-Arab). This is where the term "*Shaytan*" (Satan) originates. Besides being a title for Ieb'lees, *Shaytan* also refers to a venomous cobra that can render its victims disoriented or double-visional (diplopic), as referenced in Surah Al-Baqarah 2:275.

7.27. When hopes and desires that people nurture in their imagination about others to aggrandize them begin to fade, and their dreams shatter, the resulting anguish is so profound that emotions take control over reason and awareness. Stubbornness then transforms into rebellion, defiance, and a dark nature. The story of Aadam and Ieb'lees (Satan) is not just a metaphor but a real drama whose characters never die. It is timeless, an all-time classic, and a daily occurrence on the stage of the world.

7.28. How much was Ieb'lees (Satan) clever and insightful; this becomes clear from his speech and reasoning. We can say that Ieb'lees is the first to truly deserve the title of a so-called intellectual or "pseudo-intellectual." If we take a close look at various periods in human history and even observe the present, we will notice that these so-called intellectuals are often at the forefront of misleading and leading people astray. Like Samiri, they gather fragments of others' paths into their grasp and then, taking

[49] https://haqeeqat.pk/roots/(757).htm

advantage of the majority's tendency not to use common sense or engage in reflection, they narrate new stories to ensnare[50] the simple-minded around them.

7.29. The narrative of Man taking existence in the Physical Realm is the first of many episodes mentioned in Qur'ān. It was pronounced, in the manner as if the Protagonist of the Created Realm was about to take existence, with the direction that upon his taking existence as First Human being all the Angels; and Ieblees the representative of already existing species of Jinn, shall pay him obeisance[51]:

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ٢٦ وَٱلۡجَآنَّ خَلَقۡنَٰهُ مِن قَبۡلُ مِن نَّارِ ٱلسَّمُومِ ٢٧

- The past time fact is that Our Majesty had created the Man —Man was corporeally created with the raw material comprising of sand mixed crinkled clay drawn from odour-diffused pulverized fetid muddy compound. [15:26]
- And Our Majesty had created the Species Jinn. Our Majesty had created him in earlier time line, shaped from the fire-flame of the hot-porous-poisonous-piercing air. [15:27]

7.30. The origin of Man's creation is highlighted that firstly corporeal structure was made from specific raw material:

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرٗا مِّن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ٢٨

- Know the history of point in time when the Sustainer Lord of you the Messenger had said for the Angels —"I am about to create a "skinned corporeal compact structure" —It will be corporeally created with the raw material comprising of sand-mixed—crinkled clay drawn from odour-diffused pulverized fetid muddy compound — [15:28] (Read 38:71 إِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرٗا مِّن طِينٖ)

7.31. This news negates hypothetical, conjectural myths propagated by the pseudo-intellectuals about emergence of human beings through so-called evolutionary process. Individual human being and as species is described in Arabic by: ٱلۡإِنسَٰنُ from Root:ء ن س that signifies the apparent existence of a thing, and that everything follows the approach contr. to deserting; signifies human beings against species Jinn and it is so named because of their visibility; it is used when a thing is seen. It has inbuilt semantic feature of sociality[52], social being. Species Jinn are also so:

يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ ٱسۡتَطَعۡتُمۡ أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا تَنفُذُونَ إِلَّا بِسُلۡطَٰنٖ ٣٣

- O You the gregarious Species Jinn and Human being! Should you people acquire the capability to get across the successive layers of the Skies and the Earth —thereby, you get across. But you cannot and will never get across the

[50] Verb: catch in or as in a trap
[51] Noun: a gesture expressing deferential respect, such as a bow or courtesy
[52] Sociality is a noun that means the tendency to form social groups or associate with others, or the state of being social. It can also refer to an instance of social intercourse or sociability

successive layers of the Skies and the Earth, except by accompanying the one who is “Sultan-holder of Authority”. [55:33]

7.32. Active Participle: خَٰلِقٌ is used instead of the present continuous tense when the intention is to describe a current action. This news negates hypothetical, conjectural myths propagated by pseudo-intellectuals about emergence of human beings through so-called evolutionary process. The object of the intended creation was introduced by the cognition code/name: بَشَرًا. The basic perception of its Root "ب ش ر", described by Ibn Faris [died-1005] stated is: "ظهور الشّيء مع حُسْنٍ وجمال the emergence, manifestation, occurrence, happening of a thing with its face beauty and proportional body structure: prettiness, handsomeness." He further stated: "ظاهِرُ جِلْد الإنسان، ومنه باشَرَ الرّجُلُ المرأةَ فالبَشَرة" It denotes the visible skin of the man; and from it is derived/inferred husband-wife sexual intercourse”. The circumstantial/adjectival clause about state, shape, or physical appearance of this intended object is elided. However, it is manifestly evident by mention of the "raw material" selected for composing/coagulating[53] it, that it was "a frame, mould, body, structure". Human Person has an apparent structure, physical body: جَسَدًا: Root: ج س د Semantic Domain: Human Body.

وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ۝٨

- Moreover, another fact about those Messengers of foretimes is that Our Majesty had not assigned them exceptional body of characteristic that they did not keep eating food/meals. Nor they lived indefinitely. [21:08]

7.33. Man is from matter and not a portion/part of Absolute Being:

أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ۝٣٥

- Were they created from what is other than matter? Or, are they themselves the creators of their selves? [52:35]

7.34. It being the ground reality, an undeniable fact, all hypothetical and philosophical sort of debate and discussions regarding "human-being a part of the Whole Being" are meaningless conjectures. Matter can be part of matter and may dissolve to become homogenous entity, but matter cannot be part of, or could amalgamate with "other than matter".

وَجَعَلُوا۟ لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ۝١٥

- Yet, they declared for Him the Exalted some of His subjects as a part of Him. It is true that the Man, generally speaking, is certainly and manifestly ungratefully denier of realities and facts. [43:15]

7.35. We will need to know the perception and meanings of each word to perceive correctly the nature and quality of the selected raw material. The Phrase: مِّن صَلْصَٰلٍ; relate to adjectival description of the Object: ٱلْإِنسَٰنَ and بَشَرًا. Preposition denotes commencement of the activity and also a subset-a part of the set-object mentioned.

[53] Verb: cause (a fluid) to change to a solid or semi-solid state.

The object of preposition is from Root: "ص ل ص ل". Its basic perception and meaning is the clay mixed with sand, which in dried condition creates soft crinkling sound. What was its source, qualitative description from which it was drawn? It was: مِّنْ حَمَإٍ مَّسْنُونٍ

It is Prepositional + Adjectival phrase. The object: حَمَإٍ signifies fetid muddy compound. It is modified, by the adjectival trait: مَّسْنُونٍ which is Passive Participle, relating to سَنٌّ-مصدر Verbal noun, from Root: "س ن ن" which signifies rubbing-grinding something between two hard surfaces; over a stone slab with a stone. The pulverization of fetid muddy compound yields its softening, adhesion, homogeneity and diffusion of odour. In this process, the element that plays the major role is the water.

وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ

- Be informed, Our Majesty have rendered a segment of the water as essential element of each and all entities that have qualitative distinction of life. [Refer 21:30]

وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۚ

- Know it, Allah the Exalted has created each and all moving animals [Animal Kingdom] from a segment of water —[Refer 24:45]

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

- Moreover, He the Exalted is the One Who created structured human being with constituent part of the water. Thereby, He the Exalted declared - rendered him in relationships of lineage and in-laws. And Your Sustainer Lord is All-Dominant-maintainer of measures and equations. [25:54]

7.36. It is informed that water is essential element in the creation of life. Since the creation of Species Jinn is mostly referred in translation as from Fire, it might cause confusion for some because it is categorically stated that every living has element of water. But the source text quite explicitly explains the origin of Species Jinn indicating water is also its essential element:

وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن صَلْصَـٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَٱلْجَآنَّ خَلَقْنَـٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾

- The past time fact is that Our Majesty had created the Man —Man was corporeally created with the raw material comprising of sand mixed crinkled clay drawn from odour-diffused pulverized fetid muddy compound. [15:26]
- And Our Majesty had created the Species Jinn. Our Majesty had created him in earlier time line, shaped from the fire-flame of the hot-porous-poisonous-piercing air. [15:27]

7.37. The origin is specified by prepositional + possessive phrase: مِن نَّارِ ٱلسَّمُومِ that relate to circumstantial clause. Definite noun: ٱلسَّمُومِ means the hot-porous-poisonous-piercing air". It stems from Root: س م م, leads to the perception of an inlet, a hole, vent, hollow, and other types within a thing; thereafter deriving out of that. The word itself is translated as hot-piercing air. The misconception of Ieb'lees

about grandeur with reference to origin by raw material of creation is rebuked by comparing the origin of both species which shows Man was superior, excelled and admirable in that respect also. It also highlighted that water is also the essential element in the creations of Species since he was created from a part of the Flame:

خَلَقَ ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ كَٱلۡفَخَّارِ ١٤ وَخَلَقَ ٱلۡجَآنَّ مِن مَّارِجٖ مِّن نَّارٖ ١٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٦

- He the Exalted (*Ar'Reh'maan*) has created the Man. He was corporeally created from sand-mixed crinkled-clay, alike the baked admirable - excelled - outstanding pottery. [55:14] And He the Exalted created the Species Jinn shaped from a part of jouncing-fidgety-disconcerting mingling flame emerging from fire. [55:15] Therefore, which of the innovative styles of creation of the Sustainer Lord of you will you both contradict? [55:16]

7.38. The origin is expressed by the object noun of preposition:مَّارِجٖ , an active participle from Root: م ر ج. Ibn Faris, the pioneer in analyzing Arabic roots based on their intrinsic meanings and conceptual unity, in his famous work "*Ma'jam Maqayis al-Lugha*" stated its core meanings as (يدلُّ على مجيءٍ وذَهابٍ واضطراب) that it leads to the perception of to and fro movement, coming and going in/and a state of excitement, uneasiness, or emotionally destabilized, agitated, commotion. He further stated that it portrays the confused and mingled up state regarding the covenants, promises, agreements and undertakings of people. And that originally, it refers to a tract of land-forest abounding with plantation of all sorts where the beasts/mammals keep coming and going to pasture.

7.39. Lane's Lexicon stated: "A pasture, pasturage, pasture-land, or meadow; an ample tract of land abounding with herbage, into which beasts are sent to pasture without a pastor. It, an affair and a covenant became in a confused and disturbed state so that one found it difficult to extricate himself from perplexity therein."

7.40. It is used firstly to convey its original sense:

مَرَجَ ٱلۡبَحۡرَيۡنِ يَلۡتَقِيَانِ ١٩ بَيۡنَهُمَا بَرۡزَخٞ لَّا يَبۡغِيَانِ ٢٠ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢١
يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ٢٢ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٣

- He the Exalted has **set free** the two Seas, in the state that both keep interfacing—confronting each other — [55:19] an obstruction/barrier is invisibly placed between them. They both transgress/encroach not each other/mingle. [55:20] Therefore, which of the invisible obstructions, set by the Sustainer Lord of both of you (Species Jinn and Human), will you both contradict? [55:21] The Pearls and the **Corel** come forth from within both oceans. [55:22] Therefore, which of the free grants of the Sustainer Lord of you both will contradict? [55:23]

7.41. The hard stony substance, Coral (ٱلۡمَرۡجَانُ) is from **Coral reefs** that are underwater structures made from calcium carbonate secreted by corals. Coral reefs are colonies of tiny living animals found in marine waters that contain few nutrients. Often called "rainforests of the sea", coral reefs form some of the most diverse ecosystems on Earth. They

occupy less than 0.1% of the world's ocean surface, about half the area of France, yet they provide a home for 25% of all marine species, including fish, mollusks, worms, crustaceans, echinoderms, sponges, tunicates and other cnidarians. Another inherent outcome of sending beasts and animals to forests without pastor, infolded in the Root also happens from where ٱلمَرۡجَانُ exits. "Over a quarter of all marine fish are found in reefs, and estimates of fish productivity suggest that around 10% to *15%* of the total worldwide catch comes from there". [Thomas J. Goreau; the Encyclopedia of the Environment]

7.42. The origin of species Jinn is from a sub-set of set: مَّارِ ج Active participle, which in simplest manner of translation means flame. But, we will have to see the Flame to adjudge whether it possesses the perception and signification infolded in its parent Root. We visually see the flame as something jouncing/fidgety/disconcerted and mingling.

7.43. A candle is made up of a cylinder of wax, which is a fuel (often a hydrocarbon like petrol), this melts then is drawn up the wick by surface tension, and it then evaporates and reacts with oxygen in the air. This reaction produces heat, carbon-dioxide **and water**. However, the reaction can only occur where the air meets the wax vapour. This cannot happen all the way though the flame, just around the outside. So, all flames are hollow.

7.44. "Flame, glowing body of mixed gases undergoing the process of combustion. Flames generally consist of a mixture of oxygen (or air) and another gas, usually such combustible substances as hydrogen, carbon monoxide, or hydrocarbon. A typical flame is that of a burning candle. When the candle is lighted, the heat of the match melts the wax, which is carried up the wick and then vaporized by the heat. The vaporized wax is then broken down by the heat and, finally, combines with the oxygen of the surrounding air, producing a flame and generating heat and light. The candle flame consists of three zones that are easily distinguished. The innermost zone, a non luminous cone, is composed of a gas-air mixture at a comparatively low temperature. In the second, or luminous, cone, hydrogen and carbon monoxide are produced by decomposition and begin to react with oxygen to form water and carbon dioxide, respectively. In this cone the temperature of the flame—about 590° to 680° C (about 1090° to 1250° F)—is great enough to dissociate the gases in the flame and produce free particles of carbon, which are heated to incandescence and then consumed. The incandescent carbon produces the characteristic yellow light of this portion of the flame. Outside the luminous cone is a third, invisible cone in which the remaining carbon monoxide and hydrogen are finally consumed." [With thanks; quoted from; Microsoft ® Encarta ® 2006. © 1993-2005 Microsoft Corporation].

7.45. At the moment, for our convenience, we might consider the raw material as **Plasma** and leave it for experts to further investigate with reference to the perception infolded in the Roots of the words**. This Species can watch us from a point/direction where we cannot see them, as informed by the Qur'ān**, **like the third invisible cone of flame.**

يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۗ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡۗ
إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ ٢٧

- You the posterity of Adam! Be mindful, *Shai'taan* (descriptive/expressive name given to Ieb'lees)) should not henceforth liquefy and expose you people —Like he caused exodus of your parents from the Paradise —He intended stripping their clothing off their bodies so that he may cause them seeing body of each other. The fact is he (*Shai'taan*) watches you people; he and his tribe, from an angle/dimension/place where the eyes of you people cannot see them. Indeed Our Majesty have declared satanic minded people as patrons, colleagues, trailblazers for those who do not accept/believe. [7:27]

7.46. Ieb'lees puffed with passion of grandeur made this fact an excuse to demur:

قَالَ يَٰٓإِبۡلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ٣٢
قَالَ لَمۡ أَكُن لِّأَسۡجُدَ لِبَشَرٖ خَلَقۡتَهُۥ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ٣٣

- He the Exalted enquired, asking, "O Ieb'lees! What was that for you which prompted that you may not be the reverent along with those who humble in obeisance?" [15:32] He (Ieb'lees) replied, "I did not find myself desirous and compromising that I might humble showing obeisance *for a skinned structure* —Your Majesty have corporeally created him —With the raw material comprising of sand mixed crinkled clay drawn from odor-diffused pulverized fetid muddy compound." [15:33]

7.47. It was just his idiocy otherwise the raw material was so treated and refined that one could take pride:

خَلَقَ ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ كَٱلۡفَخَّارِ ١٤

- He the Exalted (*Ar'Reh'maan*) has created the Man. He was corporeally created from sand-mixed crinkled-clay, alike the baked admirable - excelled - outstanding pottery. [55:14]

7.48. The exemplification possessive phrase: كَٱلۡفَخَّارِ relates to the elided adjectival clause for the preceding noun. The basic perception of its Root "ف خ ر" is to **admire**, **glory**, claim **superiority** because of honour arising from qualities and relationships. The trait-attribute has depth, intensity, positivism, and negativism. Negatively, the signification is boasting, making mere noises-conjectural gossips void of substance.

7.49. In view of this information, and restricting ourselves to the perception and meanings infolded in the Roots of the words, mentioning raw material, we must not use words of inferior import for the raw material of human beings. Carbon becomes diamond when pressed-rubbed-pressured and "baked". Likewise: كَٱلۡفَخَّارِ admirable is the raw material of human beings.

7.50. In the creation of human being, a living person, we notice three elements relevant to emergence of life:

(1) Firstly, crinkled sand mixed clay drawn from rotten fetid muddy compound turned into a 'paste' and odour diffused by pulverization;
(2) Presence of moisture, water;
(3) Baking, presence of heat.

7.51. The raw material for the creation of mould of human being (بَشَـرًا) is also mentioned by the elements drawn from:تُرَابٌ , noun from Root: ت ر ب that firstly signifies dust on the surface of Earth and secondly it denotes equivalence and parity between two things.

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ٥٩

- It is a fact that the peculiar characteristic- the analogy of Easa [alai'his'slaam] regarding mode of his creation determined by and in the judgment of Allah the Exalted is like the peculiarity- individuality of Aadam—He the Exalted had created him (Aadam *alai'his'slaam*) corporeally structured with substances of clay drawn from dust — Afterwards its finishing process, He the Exalted had verbally said for him: "You (Aadam) be in evident-tangibly existing state". Thereby, he took existence as a being. [3:59]

7.52. Firstly it is described that Aadam was created beginning with a corporeal structure, and afterwards preening "he" was asked/commanded to take existence. It is thus obvious he was already an "existent" in the "Abstract Realm" known only to his Creator, *Allah* the Exalted.

7.53. We read that an element is created and then proportioned (ٱلَّذِى خَلَقَ فَسَوَّى). The skinned corporal structure - human robot (بَشَـرًا) was also subjected to the process of preening/proportioning:

فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَـٰجِدِينَ ٢٩

- Thereby, consequent to composing-coagulating, when I would have proportioned it to have attributes of proportionality and balance with others for efficient performance of the job he is being created for —And when I would have blown within him the Essence-Verbal Command about My decision-finalized affair [*kun*-take existence as living] —Thereat, he having taken existence in pursuance of My command, you all are directed to settle in the state-frame of mind showing obeisance for him- [Aadam *alahissalam*]" [15:29; Replica 38:72]

7.54. Prefixed conjunction particle [الفاء] with Time adverb shows cause/reason-sequence and effect/consequence indicating that this clause is consequent to completion of Structure-Model-Corpse with specially derived and worked upon constituents of the Earth and Water. At this juncture, it was no more earthily material but a new and distinct corporeity[54], but still not ءَادَمُ Aadam. Time Adverb has

[54] Noun: the quality of having a physical body or existence.

conditional as well as temporal function. In that case the content of the condition refers to the future. Since adverb with a conditional meaning is involved the condition always will have to be completed by a result clause which is the case for all conditional particles. As for this particle is concerned; it is necessary that the conditional element in the sentence refers to a known case which will happen in any case.

7.55. The order of creation of physical realm is **matter to life**. After the creation of structure and finishing, He the Exalted (نَفَخْتُ فِيهِ) blew within it/structure (بَشَرًا). The object of verb "blown" is elided but specified by prepositional phrase coupled with possessive phrase (مِن رُّوحِي). This sentence was translated by George Sale in these words: "---and shall have breathed of my spirit into him;" The rest of translators in timeline have repeated it. The use of word "of my" in the translation reveals he did admit elision of the object of preceding verb. It signifies "and shall have breathed segment of my decided affair command into it/the بَشَرًا" for taking existence.

7.56. The verb in sentence: نَفَخْتُ is transitive needing Object to complete the meanings. It is from Root: [55]ن ف خ; that leads to the perception of: to inflate, expand, puff, bulge, protuberance, intumescences, swelling; and rising, elevation; and Blowing air/wind into a thing. Breath: an agent causes air to move in a direction, usually specifying either in or out of the body. **It is disclosed that life arises after blowing into an object - modal made of different materials.** This Root shares two radicals of Root:ن ف س and its last radical "خ" means composition/decomposition, creation. It is used 20 times (Our body needs composition of 20 different kinds of amino acids to function correctly; and it is composed of/contains around 20 different elements).

7.57. The prepositional phrase coupled with possessive phrase (مِن رُّوحِي) specifies the elided object that was blown into the physical structure. This act of *Allah* the Exalted resulted in the vivification[56] of first human being who is named Aadam by the Life-Giver, *Allah* the Exalted.

7.58. The study of "psychology" will become rather mysterious subject if we strictly interpret it by the Greek mind, i.e., as study of soul. People of the Book (Jews and Nisara/Christians) were most interested in knowing about the concept understood by them as "Soul/Spirit". They were told:

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

- Moreover, they, the intelligentsia of people of Book, enquire from you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] some information/ explanation about the "Soul". You the Messenger [*Sal'lallaa'hoalaih'wa'salam*] pronounce, "The Soul" is *blowing* of Vitality-Essence by the Verbal Command about decision-finalized affair of my Sustainer Lord. (phrases relate to elided predicate-15:29;

[55] https://haqeeqat.pk/roots/(1476).htm
[56] The activity of giving vitality and vigour to something; activation; energizing; the activity of causing to have energy and be active.

38:72) Realize it, information and understanding that was given to you, O you the people of Book, was but a small part of the reservoir of knowledge, to envision abstract realm." [17:85]

7.59. The subject of nominal sentence "ٱلرُّوحُ" stems from Root:ر و ح . Learned Ibn Faris stated: "أصلٌ كبير مطّرد، يدلُّ على سَعَةٍ وفُسْحَةٍ واطّراد" its original signification as the perception of capaciousness, ampleness and wideness and regularity, equality, steadiness. Another Classic Lexicon (القاموس المحيط) stated: "بالضم: ما به حَياةُ الأَنْفُسِ الرُّوحُ،" that by which a person is made alive. And the most referred Lexicon (لسان العرب) stated it signifies breeze, gentle wind.

7.60. The elided predicate for the Soul (ٱلرُّوحُ) is portrayed by prepositional coupled with two possessive phrases (مِنۡ أَمۡرِ رَبِّي) where preposition signifies (التبعيض) relation which subsists between the part and whole and since precedes definite noun it indicates indefinite number of affairs/commands. The definite noun by construct (أَمۡرِ) stems from Root:ء م ر that embeds semantic domain of Formal Social Control - regulation. It means a decree, command, dictate, direction, order prescribed by a superior authority relating to the actions of those under the authority's control. It therefore also signifies affairs, matters.

7.61. The meanings individually assigned to its radicals reflect how life emerges: **Ra**: Order; Command. **Waw**: Add up; fastening; attach. **Haa:** Life; Benefit; Live. It is pronounced by breathing out air, exhale gently allowing the air pass through the narrow opening created between the tongue and top teeth. It is command by the Ever-Living Sustainer Lord in Scheme of things to attach life to an inanimate and to be animate entity.

إِنَّ ٱللَّهَ فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَمُخۡرِجُ ٱلۡمَيِّتِ مِنَ ٱلۡحَيِّۚ
ذَٰلِكُمُ ٱللَّهُۖ فَأَنَّىٰ تُؤۡفَكُونَ ٩٥

- The fact is that *Allah* the Exalted is the Splitter of the grain seed and the stone in endocarp at a given point in time. He the Exalted keeps bringing out the living entity from the matter-dead —And He the Exalted is the remover of the matter-death out of the living entity at a given point in time.
  You people should know it about *Allah* the Exalted. Thereby, how come you people are deluded away from Him? [6:95]

7.62. It is thus apparent that Life is firstly entered into an inanimate object whereby the composite object becomes distinct animate entity. Its analogy is giving force to a machine to become operative and capable of transforming energy. In physics, energy is a quantity that provides the capacity to perform work or moving (e.g. lifting an object) or provides heat. In addition to being converted, according to the law of conservation of energy; energy is **transferable** to a different location or object, but it **cannot be created or destroyed**. Thereby, there has to be a Source/Reservoir of Absolute Energy:

أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا

- That all the power-authority is exclusively and absolutely the intrinsic characteristic alone for *Allah* the Exalted. [Refer 2:161]

7.63 The Root of: ٱلرُّوحُ is used 57 times in the Divine Discourse and the personal name of *Allah* the Exalted is: ٱلرَّحْمَـٰنُ which also occurs 57 times. Chapter 57 is captioned: ٱلْحَدِيد meaning the Iron which is a descended element into our universe (57:25); classically known as the Metal of Mars. It has been universally perceived as the symbol of human strength, obstinacy, fortitude, honor, courage, sharpness (of body and mind), tenacity, and confidence in power. Iron is an essential element for all forms of life and is non toxic. The average human contains about 4 grams of iron. A lot of this is in haemoglobin, in the blood. Haemoglobin carries oxygen from our lungs to the cells, where it is needed for tissue respiration. The word: ٱلْحَدِيد (*Al-Hadeed*) in Arabic has a geometrical value of 57, the same like the Sura number and without prefixed definite article geometrical value is 26 which is also its atomic number. In numerology 57 is considered a very special number. It is considered to be a master number, which means it has extra strength and power. Sura 57 is the middle of Qur'ān and iron core is also in the centre of Earth. The middle part of existence of human will also be within Earth when they will revive to life on second blowing into the Trumpet and will get out of the Earth (Like this is the Resurrection/Exit from beneath the Earth on Day of Resurrection. 50:11-كَذَٰلِكَ ٱلْخُرُوجُ) One of the unique information about iron given in Qur'ān is about the fossil of human body that it could become iron:

وَقَالُوٓاْ أَءِذَا كُنَّا عِظَـٰمًا وَرُفَـٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ قُلْ كُونُواْ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾
أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ
سَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

- Know it, they said, "Is it plausible that when we would have become bones and decayed, disintegrated as crumbled particles, would we be revived as anew creation?" [17:49] You the Messenger [*Sal'lallaa'ho'alaih'wa'salam*] pronounce: "Even if you people would have become stones or iron — [17:50] Or whatever creation of sort you consider adamantine: extremely hard or unyielding in your thoughts; you will certainly be revived." In response they will say, "Who will revert us to original position?" You the Messenger [*Sal'lallaa'ho'alaih'wa'salam*] pronounce, "He the Exalted Who brought you into being in the first place". Thereat by little time lag they will be nodding their heads forwarding towards you and will say, "When will that accomplish?" You the Messenger pronounce, "May be, it might have come nearer — [17:51]

7.64. *Winds and oxygen are an element vital for human beings which is denoted by:* رِيحٌ (plural: ٱلرِّيَـٰحُ) and ٱلرَّيْحَانُ the life giving oxygen, a great stockpile of which is also present inside the Earth (55:12). How vital is the Wind in the scheme of things of created Realm? There are five main wind zones on Earth. It might be realized by

the fact that Five out of 114 Enclaves-Sura of Qur'ān are named after the Winds of various kinds; Sura 37; 51; 77; 79 and Sura 100. Its basic perception and usage in different semantic fields can be translated quite closely by English word "**vitality**" signifying abundant physical energy, the ability of something to live and grow, or to continue existence; and in philosophy to vital principle-the non material force that distinguishes the non living from the living. Wind/moving air and breathing is formless, invisible and impermanent – yet also constantly moves between things, animating them in their interactions with our subjectivities.

7.65. The Man is the protagonist; the cause behind and the blue eyed of physical realm. He is called in Arabic: ٱلۡإِنسَٰنُ from Root: ء ن س; about which Ibn Faris said: "خلاف الجِنّ، وسُمُّوا لظهورهم الإنْس :قالوا .وهو ظهورُ الشيء، وكلُّ شيءٍ خالَفَ طريقة التوحُّش أصلٌ واحد،" that originally it signifies the apparent existence of a thing, and that everything follows the approach contr. to deserting; it signifies human beings against species Jinn and it is so named because of their visibility; it is used when a thing is seen. It is interesting that meanings of individual radicals of the semantic source of the Man reflect his prominent characteristics;ء ن س ; **Hamza**: First Reference; Manifest itself; **Noon**: Us; Generic; Unite; **Seen**: In Progress; Energy Flowing; Support. It is used 338 times which symbolizes growth, progress, creativity, joy, expansion, communication. His earlier inanimate position is named (بَشَرٌ); **Ba**: Medium; Bring. **Sheen**: Radiance; Diffusion; Spread. **Ra**: Order; Command. The sum of the meanings of radicals portrays the process by which the product was yielded.

7.66. The elision of predicate for explaining the essence of: ٱلرُّوحُ rather asks the seeker to try understanding and comprehending it by reference as subset of command and affair of the Sustainer Lord since it is not something perceivable by human sensory faculties. It relates to transference from Abstract Realm to Physical Realm.

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ١١٧

- He the Exalted is the Primal Originator and Accomplisher of the Skies and the Earth. Be informed, provided He the Exalted has finalized-decided-completed any matter-thing, individual event —Thereat, He the Exalted merely expresses verbally for that thing-matter-affair-person, saying; "You become in evident-tangibly existing state". In compliance thereof and in determined natural course that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [2:117]

7.67. This fact is mentioned second time to explain to Maryam, the Virgin, with regard to unique as single parent asexual creation of her son:

قَالَتۡ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞۖ

قَالَ كَذَٰلِكِ ٱللَّهُ يَخۡلُقُ مَا يَشَآءُۚ إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٤٧

- She (Mar'yam) interrupting their talk, [under perception of cause and effect phenomenon] reacted saying: "O my Sustainer Lord! [what strange are they talking] How would a son take birth for me in the circumstances when no man has

touched me?" He the Exalted said: "Mar'yam! Exactly in the same circumstances [virgin] it will happen as promised. *Allah* the Exalted creates whatever He desires and decides —Subject to He the Exalted has finalized- decided about any matter, individual event — Thereat, He the Exalted merely expresses verbally for that thing- matter - affair - person, saying: "You become in evident- tangibly existing state - physical realm. In compliance thereof and in determined natural course that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [3:47]

7.68. Its third mention is with reference to rebuking the absurd statement of some elite of Christians about elevated Messenger Easa [*alai'his'slaam*]

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٣٥﴾

- It was never befitting to ascribe for *Allah* the Exalted regarding adopting someone of procreations as a son —He the Exalted is above such needs/support/weakness. Infinite Glory is for Him; His pleasure is the focus of all effort —Subject to He the Exalted has finalized-decided about any matter, individual event: Thereat, He merely expresses verbally for that affair, saying: "You become in evident-tangibly existing state." In compliance thereof that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others) --. [19:35]

7.69. An interesting fact noticed in the Discourse is that the concept explained by verbal tokens is also symbolically conveyed by the statistics of its mentioning. How things take existence is mentioned four times which is considered the number of focus — a focus on building a secure foundation for future — a focus on the details of the steps required to reach specific goals.

هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾

- He the Exalted is the One Who causes emergence of life in matter and causes death to alive. Thereby, subject to He the Exalted has finalized-decided about any matter, individual event: thereat-sequel to it: Thereat, He the Exalted merely expresses verbally for that affair, saying: "You become in evident-tangibly existing state." In compliance thereof that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [40:68]

7.70. The construct sentence of time adverb is reflective of steps in finalizing some matter - affair. The sentence: قَضَىٰٓ أَمْرًا reflects that before creation any object - affair is decided and accomplished which becomes an abstract reality. It is the stage when that particular matter becomes: أَمْرًا مَّقْضِيًّا an affair that has been finalized and ordained to be executed. It will become a physical reality whenever asked to take existence in the physical realm because:

وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ٤٧

- Be mindful; the decision and commands of *Allah* the Exalted is bound to get executed and become physically accomplished. [Refer 4:47; 33:37]

7.71. It is thus evident that *Allah* the Exalted is referring to; let us presume for convenience of our perception an "idea/thought" of a thing that has yet to emerge in its physical shape-existence as an "object". It indicates that the "image" or "verbal specification" of the object-thing exists prior to its physical manifestation. This also holds true for such human creators who develop or invent something from the already existing matter, though it may be vague at idea stage.

7.72. Our knowledge is limited to what has been shared by the existence of matter, and its name-code which verbally mirrors it through words composed with letters and consonants of a language making us cognizant of it. Cognizant is he who can verbally mirror the image of that thing for others. This being the ground reality; we could not say with certainty regarding whether thought-idea-image-name-word mirroring the physical object is the first in existence, or the object mirrored by that Word was first in existence. Grand Qur'ān has clarified for us in simple words that the idea, thought, wish and will of a Living Being precedes the emergence of a physical reality. The idea, thought and perception and verbal description of the thing precedes its taking physical existence. It comes into Physical Realm only in compliance to a Word كُن:

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ٤٠

- Be informed, this is exclusive feature of the decree of Our Majesty for any material matter when We have decided to make it manifest —It is enough for Our Majesty to verbally say for that thing-matter-affair-person; "You become in evident-tangibly existing state". In compliance thereof that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [16:40]

7.73. The verbal sentence: قَضَىٰٓ أَمْرًا is elaborated that it happens when He the Exalted has taken the decision for manifesting something:

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ٨٢

- Know it, this is exclusive feature of His Majesty's command when He the Exalted has finalized decided a matter-thing, individual event to take existence—It is enough for Him the Exalted to verbally say for that thing-matter-affair-person; "You become in evident-tangibly existing state". In compliance thereof that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [36:82]

7.74. Verbal sentence of Form-IV verb: أَرَادَ is from Root "ر و د" which signifies "*going to and fro; will, wish, desire, or intend*". Verb is causative in meanings denoting a desire, or intention to cause a thing converted from its present state to a state desired or intended. Once this state alteration is intended, in respect of anything, the only action to affect it is that "We might say for that thing", "He the Exalted might

say for that thing" just one second person commanding word: "كُن" meaning, "You, the intended thing-event-matter-person get in the intended physical state". فَيَكُونُ: Thereby, in compliance to the Command of *Allah* the Exalted, that intended thing and affair takes existence in Physical Realm. It becomes a Reality cognizable by all that exists in the Physical Realm. It may be noted that the Object of Verb: يَقُولُ and أَرَادَ are أَمْرًا and شَيْئًا. And then these objects are Subject-doer of both verbs "كُن" and فَيَكُونُ. Therefore, they are already a "Reality" who is the recipients of command.

7.75. "Creation" in fact means the physical manifestation of an "abstract creature" of the Creator. The thing is created and exists firstly in Abstract Realm - thought of the sentient before it takes existence in the Physical Realm, the observable domain, in Arabic ٱلْعَـٰلَمِينَ the worlds.

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾

- It is a fact that the peculiar characteristic- the analogy of Easa [*alai'his'slaam*] regarding mode of his creation determined by and in the judgment of *Allah* the Exalted is like the peculiarity- individuality of Aadam —He the Exalted had created him (Aadam alai'his'slaam) corporeally structured with substances of clay drawn from dust —Afterwards its finishing process, He the Exalted had verbally said for him: "You (Aadam) be in evident-tangibly existing state". Thereby, he took existence as a being. [3:59]

7.76. Reading this Ayah with Ayah 15:28-29 mentioned above, it is evident that creation of statue/structure by the name: بَشَرٌ was only a preliminary - a body - home - domain (جَسَدًا) to host its "governor" the "person" of Aadam. What was observed as inanimate object (بَشَرًا) and then the same body, on having been inflated by puffing something in it, it became and was observed as activated, vivified - alive who was given the name Aadam. Except the difference in both the states of inactivity and activity in the same object, the "Vitality" that seemingly brought about the change was not observable for the onlookers (Angels). That was abstract aspect in the manner of inserting/hosting or pairing (زُوِّجَتْ) something with another. The end product of creation is human being-Aadam.

7.77. Firstly it is described that Aadam was created beginning with a corporeal structure, and afterwards preening "he" was asked/commanded to take existence. It is thus obvious he was already an "existent" in the "Abstract Realm" known only to his Creator, *Allah* the Exalted. Earlier we read everything, matter and phenomenon takes existence in physical realm in compliance to the dictate "كُن"; but for the emergence

of life an additional activity is mentioned: نَفَخْتُ فِيهِ مِن رُّوحِى; "I have blown within him (a corporeal, and/or Aadam in abstract state) ----that has adjectival specification: مِن رُّوحِى where preposition denotes a subset of its object possessive phrase. It is explicit that the Origin of Man was (أَمْرًا مَّقْضِيًّا) a **predetermined affair** (مِنْ أَمْرِ رَبِّـى) in the Scheme[57] of creation of physical realm planned and decided by the Sustainer Lord of the exalted Messenger Muhammad *Sal'lallaa'hoalaih'wa'salam*.

[57] Noun: a large-scale systematic plan or arrangement for attaining a particular object or putting a particular idea into effect.

8. **Creation of Man's fellow member: woman**

8.1. **Creation of Man's fellow member: woman**: Woman is figure, icon of chastity and modesty. Allah the Exalted subtly highlighted the importance of sanctity of woman for the universe in the secretive way of her creation. Angels saw the structuring of the "Frame-mould" of First human being (بَشَـرًا); and Aadam (*alahissalam*) taking existence but the sanctity and chastity of woman was taken care of that her mould was not mad. The first relationship established was that of husband and wife, bringing comfort and introducing life to love and loyalty. A woman became the nurturer, a mother, symbolizing care and compassion, and embodying divine trust as the guardian of creation's continuity. Humankind should always remember that Allah the Exalted greatly favors those who uphold trust and act as reliable guardians. Woman, in her exalted role, is the entrusted custodian of the continuity of creation—a profound responsibility that underscores her vital place in the divine plan of existence:

ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً

- You people sincerely endeavour to attain the protection from your Sustainer Lord. He the Exalted has created you. Your origin and source is solitary individual— And He the Exalted created his equal partner, originating from him and rendered as spouse — (read with 7:189) And He the Exalted propagated/dispersed large majority of men originating from them; and propagated all women from that couple. [Refer 4:01]

8.2. However, the Qur'ān does not detail how or by what method the creation of the woman from *nafs wāḥida* (a single soul) occurred. Hence, all narrations about the manner of her creation are based on speculation and conjecture, rather than definitive knowledge, and cannot reach the level of absolute certainty or final truth. The prepositional phrase: مِنْهَا: indicates origin of her creation; and what was source, the first person. Its how aspect is not disclosed. It is rather intriguing that verb "خَلَقَ" is not used for further creation of men and women from marital couple; instead "بَثَّ" is used which signifies dispersing/propagating. The origin of dispersal is: مِنْهُمَا, where the dual pronoun refers to both of them individually as well as jointly. Same verb is used for dispersal of animal kingdom in the Earth. Propagation in plants and animals is asexual and sexual, like male bees (drones) are propagated without fertilization by male; and vegetative propagation is a type of asexual reproduction in plants.

8.3. Another attention catching word is adjectival qualifying for men (رِجَالًا كَثِيرًا) while it is not the case with women which is the object of second part of the compound sentence with conjunction particle which conjuncts to preceding verb and not to رِجَالًا men. The word choice and structuring of sentence has taken care to cover an instance of asexual creation: Parthenogenesis: It is a form of reproduction in which an egg can develop into an embryo without being fertilized by a sperm.

Parthenogenesis[58] is “virgin birth” derived from the Greek words "parthenos", meaning “virgin,” and "genesis", meaning “origin”; and several insect species including aphids, bees, and ants are known to reproduce by parthenogenesis. Syeda Maryam, the truthful, had given birth/propagated Easa [*alai'his'slaam* also known as Jesus the Christ] in the state of being virgin. Thereby, his analogy is not with the term "sons of Aadam" but as the like of him:

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ٥٩

- It is a fact that the peculiar characteristic- the analogy of Easa [*alai'his'slaam*] regarding mode of his creation determined by and in the judgment of Allah the Exalted is like the peculiarity- individuality of Aadam—He the Exalted had created him (Aadam *alai'his'slaam*) corporeally structured with substances of clay drawn from dust —Afterwards its finishing process, He the Exalted had verbally said for him: "You (Aadam) be in evident-tangibly existing state". Thereby, he took existence as a being. [3:59]

8.4. The analogy is also in the 25 number of mention of the name of both in Qur’ān. She had interrupted the Angels who were giving her information about getting son for seeking clarification about a serious complication and missing link in the news of getting son according to her position, ignoring the Word of Promise about the son, and stated:

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ

- She (Mar'yam interrupting their talk) under perception of cause and effect phenomenon reacted saying: "O my Sustainer Lord! What strange are they talking? How would a son take birth for me in the circumstances when no man has touched me"?

8.5. Her perception and understanding as to how a son takes birth and her virgin state were acknowledged as truth. And the news was reiterated that it will happen in the same virgin circumstances:

قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٤٧

- He the Exalted said" :Mar'yam! Exactly in the same circumstances [virgin] it will happen as promised. Allah the Exalted creates whatever He desires and decides — Subject to He the Exalted has finalized- decided about any matter, individual event — Thereat, He the Exalted merely expresses verbally for that thing- matter - affair - person, saying: "You become in evident- tangibly existing state - physical realm. In compliance thereof and in determined natural course that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [3:47]

8.6. The "how" aspect of creation of first woman is expressed by substituting the verb "خَلَقَ" by different verb (جَعَلَ) which denotes rendering already existing something as something or different for which reason this verb needs two objects:

[58] https://en.wikipedia.org/wiki/Parthenogenesis

وَخَلَقَ مِنۡهَا زَوۡجَهَا

- And He the Exalted created his equal partner, originating from him and rendered as spouse — [Refer 4:01]. (read with 7:189)

هُوَ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَجَعَلَ مِنۡهَا زَوۡجَهَا لِيَسۡكُنَ إِلَيۡهَاۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتۡ حَمۡلًا خَفِيفٗا فَمَرَّتۡ بِهِۦۖ فَلَمَّآ أَثۡقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنۡ ءَاتَيۡتَنَا صَٰلِحٗا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ١٨٩

- He the Exalted is the One Who created you people from an entity-person that acts as individual; retains individuality. And He the Exalted declared the woman created from a segment of the first person as his equal partner - binary - spouse. So that he might have the ultimate placidity, tranquillity, serenity with her. Since marriage necessarily entails continued matrimonial engagement, thereby, when his relationship caused her uplift a light burden of pregnancy, she moved along with it. Subsequently, [because of developing/ expanding measures of fetus] when she became heavy; both called upon Allah the Exalted, their Sustainer Lord: "If You the Exalted gave us unblemished son, we will thenceforth be extremely obliged and grateful." Accepting their request, when He the Exalted gave the couple a perfectly proportioned son, they both ascribed for Him partners in what He had given to them. [7:189]

8.7. The verb "جَعَلَ" with the same words and sequence used for her creation and elision of the first object clarifies it was some element of him that was rendered as his counterpart feminine creation. This was the first ever "asexual" propagation, a male becoming the source; and then a woman was the sole origin/parent of a man. The society is composed of units comprising of husband and wife:

وَٱللَّهُ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا

- Know it, Allah the Exalted has appointed for you people, men and women, members of your own species-society, as mate-companion-spouse. [Ref 16:72]

8.8. And it resulted in formation of families and in-laws in the society:

وَجَعَلَ لَكُم مِّنۡ أَزۡوَٰجِكُم بَنِينَ وَحَفَدَةٗ

- And He the Exalted has declared, for you people, kinship for the sons and in-laws of your spouses. [Refer 16:72]

8.9. It causes the changing structure of human populations:

يَذۡرَؤُكُمۡ فِيهِۚ

- He the Exalted spreads - demographically increases you people in it (binary composition of species. [Refer 42:11]

8.10. The pair comprises of a male and a female, and offspring is the result of alliance of entity originating in male and an entity in female:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣

- O you the mankind! Listen carefully: Indeed Our Majesty have created you people, men and women, commencing from a male and from a female. (The creation of men commenced by and through a male entity; and of women commenced by and through a female entity) (The creation commenced by and through association of a part of male and a part of female: Zygote)— And Our Majesty have rendered you people as nationalities and tribes for the purpose of your mutual cognition — [that/aforesaid cognition is not sign of superiority and preference, recognition principle is] Indeed the relatively more honoured and notable amongst you people, in the judgment/in nearness of Allah the Exalted, is the one who is relatively more endeavourer of salvation. Indeed Allah the Exalted is eternally the Knowledgeable and Aware of what is secreted and manifest. [49:13]

8.11. Grand Qur'ān is for humanity which has more than two third people of ordinary prudence. Exoteric knowledge is suitable to be imparted to the public. They are satisfied and feel comfortable with such expository text which is exoteric in surface structure in the sense it is widespread, accessible and understandable and shared among the general public. But at the same time Qur'ān is a statement of infallible fact (ٱلۡحَقُّ), therefore, it will always be a statement of fact in time-space. **Thus the expository text has such surface structure which is suitable for general public; and has esoteric-embedded elements rendering it a fact for men of pen and scholarship of every time frame with latest scientific information and knowledge on any subject**. That itself is the forensic evidence of its Divine origin.

8.12. This is the last direct address to humanity. Its first sentence is expository but on surface seems a statement of general knowledge that the addressee population is created by the association of a male and female. And in the end they are given the perspective of Creator as to who of them is considered more honoured and notable. But the moment we study the surface structure in learned circles deeply by analysing the choice of words and phrases and their interrelationship we find much more is embedded therein than the sum total of surface meanings of individual words that convey what was intended to be imparted to general public.

8.13. The object pronoun "كُم" of verbal sentence refers both the men and women of living human species, individually and collectively. The verb falls in the category of "accomplishment verb"[59]. Its commencement is indicated by two separate prepositional phrases both connecting to verb. Both object nouns of commencement preposition (إبتداء الغاية) are common noun referring a male entity and a female entity. In Arabic, every noun is either masculine or feminine. General understanding for inanimate object with regard to gender can be the charge[60] that objects has; positive

[59] Accomplishments are dynamic situations ending after some duration when a natural terminal point, a goal, is reached, while achievements are momentary situations. This classification is based on three semantic features: stativity, duration and telicity.

[60] In physics, charge, also known as electric charge, electrical charge, or electrostatic charge and symbolized q, is a characteristic of a unit of matter that expresses the extent to which it has more or fewer electrons than protons.

charge[61] resembling masculine and negative charge is feminine. We know commencement of human creation is when the husband ejaculates sperms into the body of his wife. But sperm (نُطْفَةً) in Arabic is feminine. The sperm that commences the creation process has either "Y" or "X" chromosome. A sperm contains only one sex chromosome. The "Y" chromosome sperm has positive charge (masculine) while the "X" chromosome of another sperm has negative (feminine charge). It is always the father who determines the gender of offspring because his wife has only "X" chromosome in all her eggs. This fact is explained by using a general relative pronoun that is referent for both masculine and feminine entity; that masculine created some specific "the male" and that feminine entity which created some specific "the female":

وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ۝٣

- And by that which created the male and by that which created the female — [92:03] (t is a compound sentence. One sperm creates either male by Y chromosome or female by X chromosome)

8.14. It comprises of two independent sentences conjunct by the coordinating particle. It resembles in English grammar to a compound sentence. The hidden subject pronoun of masculine third person perfect verb, as relative clause, connects to preceding general relative pronoun. Its object is definite masculine noun. After the object and conjunction particle is definite feminine noun in accusative case as the object of elided third person singular feminine perfect verb as the relative clause of elided feminine general relative pronoun (مَا). The elisions in Arabic are quite abundant but subject to providing a cue for their determination. The conjunction particle is the cue since it is in between two nouns of different gender whereby it connects to general relative pronoun as feminine, and feminine verb as its relative clause.

8.15. A question of rather common sense that can take a man of ordinary prudence to the level of respected Plato, Aristotle and Thomas Aquinas, who grappled with similar questions about existence, origins, and the divine plan, is: Who is first in existence: the blueprint-the book or matter-physical existence? Right you are; every particle, found divisible and analyzed to its solitary unit; which however cannot exist independently-self sustaining except in binary structure, leads us to believe in the existence of its blueprint - the book before this particle had taken physical appearance-existence. Everything that takes existence is: أَمْرًا مَّقْضِيًّا a concluded event- an ordained reality in the scheme of affairs of the Creator, Allah the Exalted.

8.16. We all are one such reality; the evidence is that my half of existence was there in the Principal Book right from the beginning and that my half existed in the Abstract Realm beyond the frontiers of Earthly Universe and took existence in physical realm the day my mother was born. No woman produces egg during her life time. My second half (23 chromosomes) was created in the Earthly universe in my father's body

[61] If an object has more protons than electrons, then the net charge on the object is positive. If there are more electrons than protons, then the net charge on the object is negative.

but my first half did have the prior knowledge to recognise and associate with it. Everything is timetabled:

لِّكُلِّ نَبَإٍ مُّسۡتَقَرٌّۚ وَسَوۡفَ تَعۡلَمُونَ ٦٧

- An appointed moment - location is earmarked for breaking- disclosure of each of news. Be mindful; soon you people will know it." [6:67]

وَكَذَّبُواْ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡۚ وَكُلُّ أَمۡرٖ مُّسۡتَقِرّٞ ٣

- And they have publicly contradicted it (Qur'ān) and have purposely followed their conjectures and unsubstantiated ,non verifiable myths, and desires. Take note, every affair-matter is unshakable and dormant for an earmarked moment-location when it will become active. [54:03]

8.17. **It is thus obvious that in fact it is the woman who is made the custodian for the continuity of human species; she was given existence from some segment of the First Man. Thereafter, who ever was and is to take existence in human species his origin lies ordained in the woman.** Today medical science tells us: "Female babies are born with all the egg cells they are ever going to have and no new egg cells are made during a woman's lifetime. An immature egg is called an oocyte – oocytes rest in follicles (fluid-filled sacs that contain an immature egg) in ovaries until they begin to mature".

وَهُوَ ٱلَّذِيٓ أَنشَأَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ

- Furthermore, He the Exalted is the One Who has given you people prominence .Your origin and source is solitary individual. [Refer 6:98]

8.18. Verbal sentence: أَنشَأَكُم (Verb perfect Form-IV, hidden subject, object pronoun) stems from Root: ن ش ء, which leads as stated by Ibn Faris (يَدُلُّ عَلَى ارْتِفَاعٍ فِي شَيْءٍ وَ سُمُوّ) to the perception of rise, ascension and eminence, prominence and transcendence in a thing. Preposition (مِّن) denotes origin, commencement (إبتداء الغاية). This is the all time fact disclosed by the universal Messenger:

وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١

- Realize it; he (Messenger Mohammad *Sal'lallaa'hoalaih'wa'salam*) imparts you the information-knowledge which hitherto you did not have. [Refer 2:151]

9. Pro-Creation of life: would-be-human being organism - Pre-Sperm stage.

(i) Transportation of Pre-Sperm Living Organism [Germ-Cell-Precursor of sperm] to cool and safe maturing stationing place

9.1. Man is the primary audience of the Universal Messenger and Qur'ān. Many are neglectful of their existence and their Creator. The Messenger keeps telling them in every-present what they hitherto not knew:

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾

- Realize it; he (Messenger Mohammad *Sal'lallaa'hoalaih'wa'salam*) imparts you the information-knowledge which hitherto you did not have. [Refer 2:151]

9.2. The first couple was told when they were seen off from Paradise to land on the Earth:

وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

- Know it, comfortable dwelling and livelihood - sustenance is arranged in the Earth for you people for duration to an appointed moment of termination. [Refer 2:36 and 7:24]

9.3. It is inverted nominal sentence. Further information that was given to Man at the time of departure from extra terrestrial domain is:

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

- He the Exalted told them: "You people will live therein, and will die therein. And you people will be expelled out of her." [revived to life] [7:25]

9.4. Noun locative (**مُسْتَقَرٌّ**) on the pattern of Passive participle is derived from Form-X verb; مصدر-اَسْتَقْرار Verbal noun. Form-X verbs usually carry the meaning of seeking or aspire for the meanings of its Form-I. It has built in connotation of strength, power, and to become capable. Was the Earth such a dwelling place right from its origin? No it was so rendered:

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا

- Allah the Exalted is the One Who rendered for you people the Earth cooled and comfortable living place— [Refer 40:64]

9.5. The locative and verbal Noun: **قَرَارًا** stem from Root: ق ر ر. Ibn Faris stated:

يدلُّ أحدهما على برد، والآخر على تمكُّن

That it leads to the perception of *rendering something cool* and later signifies making a comfortable and safe living place.

Semantic components: Breaking down-basic elements into which the meaning of a word can be decomposed into components; semantically the term component refers to irreducible feature in terms of which the sense of lexical items can be analyzed. It is known that the words stemming from a Root necessarily contain the basic semantic element of the Root that is their irreducible semantic feature. *It is thus clear that the Earth originally was hot and later rendered cool to make its surface a safe and comfortable living place for Man.* The coolness yields calmness, tranquillity and comfort. In keeping with the basic perception, the irreducible features that can be

sensed in the words stemming from it are: (i) Coolness, another Root for this feature is: ب ر د; (ii) Comfort, and (iii) Safety.

9.6. Man mostly thinks his Origin is Sperm and that it originates in Testis. It is generalization. The specific location is identified:

وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْـَٔايَـٰتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

- Furthermore, He the Exalted is the One Who has given you people prominence. Your origin and source is solitary individual. Thereby, since the human race was to continue the procreated organism has a cool resting and maturing place *epididymes* for Sperm and a departing place of mutual understanding/promises-location of bilateral alliance and treaty. [vagina-fallopian tube-uterus] Indeed Our Majesty has rendered the *Aa'ya'at*: verbal passages distinct for the people who seek to comprehend/understand. [6:98]

9.7. The text is Informative/Explanatory. Expressing it in delineating (فَصَّلْنَا)[62] way is to make the reader understand rather than to persuade him/her to accept a certain point of view. Informational/explanatory writing conveys information accurately. The writer's purpose is to increase the reader's knowledge, to help the reader better understand a procedure or process, or to increase the reader's comprehension of a concept. Information writing begins with the assumption of truthfulness and answers questions of why or how. The second sentence is dependent and elliptical with subject elided indicating the arrangement for continuing propagation of his posterity at separate places.

9.8. The second sentence is elliptical with subject elided as indicated by the conjunction particle of eloquence (الفاء الفصيحة) which is used at places where the effect describing element conspicuously leads to the elided sentence/element. After having created spouse, they were to play partners for procreation. The locations for it are predicated in the elliptical sentence. Ellipses are not left to reader's estimation but are mentioned:

وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن سُلَـٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَـٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾

- Know the past fact, Our Majesty had created the Man (Aadam) corporeally — with raw material comprising of a gently and secretively drawn pulverized extract from wet-clay. [23:12] Afterwards, Our Majesty rendered it (artfully treated water 77:20-21 origin of human) as a sperm within a pleasantly cold , distinguished, firm and stable in shape, secure and safe place — [23:13]

9.9. The creation of First Man and of those who are his progeny is from: مِن سُلَـٰلَةٍ: an extract; which was in his respect: مِّن طِينٍ and for his progeny: مِّن مَّآءٍ مَّهِينٍ. Since the Topic sentence relates to "ٱلْإِنسَـٰنَ" the conjunction particle "ثُمَّ" relates the third person first object pronoun to organism created from said water which was rendered as نُطْفَةً: sperm.

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[62] فَصَّلْنَا: describe or portray (something) precisely; indicate the exact position of a border or boundary.

ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٍ ۝٧ ثُمَّ جَعَلَ نَسۡلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨

- He the Exalted is the One Who appropriately proportioned/ synchronized/ harmonized each and all elements of the physical realm which He the Exalted had created. Further be informed, He the Exalted had initiated the Process of creation of Human Being corporeally with extract drawn from wet-clay— [32:07] -- Afterwards, He the Exalted rendered his progeny as an organism (spermatid)-tiny creature originating from gently and secretively drawn extract. This extract is drawn from treated water rendered lacking vitality --. [32:08]

9.10. This: ثُـمّ connective particle is an adverb that indicates a sequential action, coming later in time than the action in the preceding sentence or clause. It occurs as conjunction between two things different from each other in nature, and reflects a break and time gap between both, not continuity. It does not reflect the perception of relationship of cause and effect. It is about: نَسۡـلَهُۥ: his (Human) progeny. The second object of verb (جَعَلَ) is elided whose origin is: مِن سُـلَـٰلَةٍ: an extract; and its adjectival portrayal indicating its own source: مِّن مَّآءٍ مَّهِيـنٍ is by prepositional and adjectival phrase. The characteristic of water: مَّهِيـن (Root: م ھ ن) is portrayed by Passive Participle, one upon whom some process has been carried out. The basic perception of its Root is to use for service and work; to rub, pulverize; the clothes worn in service. Use of clothes also makes them rubbed and smooth textured lacking energy and vitality. But, when we apply this process on something like water to take some service or work from it, we cannot attribute negativity or contemptibility to the end product. We can simply call such water as treated rendering it lacking vitality.

9.11. What people ordinarily know as the main source of creation of living humanity is Sperm-نُطۡفَةً. But that is NOT the fact. This is second stage in the Life-Line of creation.

أَلَمۡ نَخۡلُقكُّم مِّن مَّآءٍ مَّهِينٍ ۝٢٠ فَجَعَلۡنَٰهُ فِى قَرَارٍ مَّكِينٍ ۝٢١

- Is this not a fact that Our Majesty created you people as an organism (spermatid) from treated water rendered lacking vitality? [77:20] Thereby, Our Majesty inserted and rendered it (organism-spermatid) a sperm within a pleasantly cold ,distinguished, firm and stable in shape, secure and safe place [*Epididymis*] [77:21]

9.12. Here the conjunction is not by "ثُـمَّ"; but by particle "فَ" which indicates natural sequence of happening of events, the later at when the earlier has reached accomplished. The verb stems from Root: ج ع ل which signifies rendering an already created thing to assign it a different characteristic or state or inserting something into an object. The Second Object of doubly transitive verb: نُطۡفَةً is omitted, since it is already known to the reader (23:13) who objectively study a book keeping track of all its contents in sequence.

9.13. The place where the created organism was rendered as: نُطۡفَةً is described by prepositional and adjectival phrase: فِي قَرَارٖ مَّكِينٖ. The preposition (الظرفية الحقيقية) is used for adverbial meanings specifying a location which has physically well defined borders. It signifies rest in a place or during a time, and motion into a place. This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put. The place having well defined boundary is: قَرَارٖ مَّكِينٖ. First noun denotes a cool and comfortable place, and its qualifying noun is (الصفة المشبهة) adjective resembling participle denoting distinguished, firm and stable in shape, secure and safe. Medical science has given it the name "epididymis" which means "twin; testicle" that does not reflect the reality.

9.14. It was informed fourteen hundred years ago in Qur'ān that the Organisms are rendered as Sperms at a *cooler place*. Today we are certain the Sperm production requires the temperature between three and four degrees Fahrenheit **cooler** than the 98.5 degrees the body's core maintains. The place where the organisms (in today's parlance spermatids) are rendered Sperms is Epididymis[63].

9.15. Could there be better succinct verbal description of Epididymis than: فِي قَرَارٖ مَّكِينٖ۬? And did someone know this fact about Sperm before the elevated universal Messenger taught this:

إِلَىٰ قَدَرٖ مَّعۡلُومٖ ٢٢ فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَٰدِرُونَ ٢٣

- Remaining stationed therein for a determined/known measure of time and proportioning. [77:22] Thereby during that period Our Majesty finished its proportioning/matured it. Therefore, you should appreciate that We are the Par Excellent of those who measure and proportion things. [77:23]

9.16. Further, amazing information is about time required for the maturing of the Organism-Spermatid to be Sperm. It is in the Epididymis that the sperm cells are allowed to mature for **approximately two to three weeks**. This is where it stays after it is fully mature, waiting to be ejaculated into the female reproductive system during a male orgasm. Sperm lasts in a male body for **around 74 days.** If they are not released during an ejaculation within this period, they die and are then reabsorbed in the male body.

9.17. Would some specialist in medical sciences and expert in Embryology like to answer the question in negative that man was not created from treated water rendered lacking vitality that did contain his DNA? Should someone still be reluctant to accept the person, who first gave this information as the universal Messenger of Allah the Exalted, and yet keep saying Qur'ān his authorship; then he should take caution:

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٢٤

- The Day resurrection would have happened; Woe and regret will be for those who publicly contradict it. [77:24]

[63] https://en.wikipedia.org/wiki/Epididymis

10. **Sperm: نُطْفَةً: the most significant and unique entity in the process of creation of human being.**

(i) Peculiar structure; (ii) she determines and decree sex of under-creation human being when it is lodged-poured within the woman

10.1. Root of: نُطْفَةً is "ن ط ف"[64] which according to Ibn Faris signifies firstly some kind of a small pearl; and secondly it denotes moisture, dampness. A normal sperm has oval shaped head that is 5-6 micrometers long and 2.5-3.5 micrometers wide, with a tail. In Arabic, every noun is either masculine or feminine. General understanding for inanimate objects with regard to gender can be the charge[65] which that objects has; positive charge[66] resembling masculine and negative charge is feminine. **Sperm (نُطْفَةً) in Arabic is feminine. Today we know the sperm carry a net negative surface charge.**

10.2. Grand Qur'ān uses the information, which is the general perception of the majority of humanity, in contexts aimed at making them conscious and mindful of that contained therein. The general perception of common people is man is created from the Sperm. But, it gives the true and factual reality, in between, for the information of more knowledgeable segment of the society who likes listen the actual reality and have psyche of critical analysis and believing only on having seen the actual fact. We have seen above about the factual sequence of creation that suggests corrections to the widely held general perception.

10.3. An important aspect mostly ignored in the translations is about the conjunction particles that results not only in major translational loss but also distort the perception and thought conveyed in such Verbal Unitary Passages/Ayah relating to physical/ scientific realm. The verbal Passages containing the process and stages of creation beginning with the creation of the First of the Human Species and subsequently the creation of its extension through Spermatid and: نُطْفَةً, we will always find: ثُـمَّ as the conjunction particle before the stage of نُطْفَةً. It occurs as conjunction between two things different from each other in nature, and reflects a break and time gap between both, not continuity (Please see Ayahs: 18:37; 22:5; 23:13; 35:11; 40:67).

10.4. Peculiar structure of sperm. The choice of words in expository text is such that comprehensive information mirroring the reality is present therein rendering it picturesque and descriptive to exactly match the visual observation whenever it is shown to the view of non-believers as promised in 41:53, quoted earlier in Abstract. The information given in Grand Qur'ān is always ahead of the knowledge acquired by humans in every-present but at the same time understandable exoterically all along.

[64] https://haqeeqat.pk/roots/(1465).htm

[65] In physics, charge, also known as electric charge, electrical charge, or electrostatic charge and symbolized q, is a characteristic of a unit of matter that expresses the extent to which it has more or fewer electrons than protons.

[66] If an object has more protons than electrons, then the net charge on the object is positive. If there are more electrons than protons, then the net charge on the object is negative.

Sperm is a unique cell. Her characteristic feature is described:

إِنَّا خَلَقْنَا ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـٰهُ سَمِيعًۢا بَصِيرًا

- It is a fact that Our Majesty has created the Man in his present state commencing from a sub-set of a sperm. Its (sperm's) characteristic is that it is a set of smaller number of gathering - concentration - cluster of associated entities (called chromosomes in biology. Note: "smaller number" is semantic component of the word أَمْشَاج being plural of paucity on pattern أَفعال) Our Majesty keeps subjecting him (Man) to exposure trials. Therefore, Our Majesty have rendered him a listening - acoustic and observing - optical person. [76:02]

10.5. About the sexual reproduction of man, creation is associated and described by (مِن نُّطْفَةٍ أَمْشَاجٍ) a prepositional phrase coupled with adjectival phrase. The preposition denotes (إبتداء الغاية) the commencement of the limits in place and time. The process of creation of man commences the moment the sperm starts journey for departure into woman's body. Her (sperm) adjectival description is: أَمْشَاجٍ by a feminine broken plural of paucity on measure: أَفعال; a relative word contrasting little abundance. It is semantically plural, but grammatically singular. The plural has inalienable semantic content of "smaller number of...." In timeline everyone understood the information. But today the choice of this irregular plural of paucity seems as if it was particularly related for audience of 21st century. The sperm has half the number of chromosomes, 23 as compared to 46 in all other cells of human body. Chromosomes are thread like structures located inside the nucleus of cell. Each chromosome is made of a protein and a single molecule of deoxyribonucleic acid (DNA)

10.6. The Root of this word is: [67]م ش ج. Ibn Faris stated that it signifies (الْخَلْطُ- خ ل ط): combine, cluster, and action of associating or being associated. Arabic language prioritizes "conceptual", which is also called as denotative or cognitive, meanings since the source of nouns and verbs is Root [In reality, it is "seed"-semantic like embryonic plant]. It has specific, defined, distinct, conspicuous and apparent concept, phenomenon, perception and signification folded in it. It is the source, the reservoir of knowledge. Roots can be termed as "repertory of frames" of Arabic language if we follow frames approach to semantic analysis[68]. The conceptual meaning of أَمْشَاجٍ is verbal mirroring of the Chromosomes.

10.7. However, other information in Classical Lexicon (لسان العرب) about its semantics is also interesting: كُلُّ لَوْنيْنِ اخْتَلَطا، وَقِيلَ: هُوَ مَا اخْتَلَطَ مِنْ حُمْرَةٍ وَبَيَاضٍ; that it signifies mixing of colours; and it is said it is that which is diligently associated with colour red and white. The name given to these associates "chromosomes" corresponds to one feature of Arabic word because its source Greek words "chromos" means colour, and "soma" meaning body. Actually it is so named because the chromosomes are diligently coloured-stained by dye for research.

[67] https://haqeeqat.pk/roots/(1377).htm
[68] https://haqeeqat.pk/roots/intro.htm

10.8. Would someone still make fool of himself by regurgitating; it is the book authored by a person of 7th century or a plagiarized one?

10.9. She determines and decree sex of under-creation human being when it is lodged-poured within the woman. The sex of the under-creation human is determined solely and exclusively by the Sperm when it is lodged in the "Receptacle".

وَأَنَّهُۥ خَلَقَ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ٤٥ مِن نُّطۡفَةٍ إِذَا تُمۡنَىٰ ٤٦

- And has he not been informed about this fact mentioned in old papers that indeed He the Exalted has created the pair; the male and the female — [53:45] both were created from a segment of a sperm when she (sperm) is poured/ lodged. [53:46]

10.10. The origin of both the male and female is a sub-set/unit of sperm which is body of associated entities. The gender of the offspring is solely and exclusively determined by the sperm when it is poured and lodged in: مُسۡتَوۡدَعٌ: **a location of bilateral alliance and treaty.** Man is informed:

أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَن يُتۡرَكَ سُدًى ٣٦ أَلَمۡ يَكُ نُطۡفَةٗ مِّن مَّنِيٖ يُمۡنَىٰ ٣٧

- Does the man, generally speaking, considers-adjudges-guesses that he will be left, in independent state? [75:36] Was he not a sperm chosen from the semen which is ejaculated into wife's body? [75:37]

10.11. Verbal sentence: تُمۡنَىٰ: Verb: Imperfect; Third person; singular; feminine; Passive; Mood: Indicative; Proxy subject pronoun hidden, referring back to: نُطۡفَةً Sperm. Verbal sentence: يُمۡنَىٰ: Verb: Imperfect; Third person; singular; masculine; Passive; Mood: Indicative; Proxy subject pronoun hidden referring back to: مَّنِيّ masculine singular collective noun.

10.12. This information has introduced a new item/product in the process of man's creation. The creation of human is from a sperm when it was in: مَّنِيّ semen. It stems from Root: م ن ی[69]. Its basic perception is to inspire a fascinating desire and hope. Its actualization and positive affect upon the target is possible only through an object, a cause that will relay the thought generating hope and desire. A physical object named by this Root, i.e. مَّنِيّ quite picturesquely explains the concept and perception of it. It denotes the semen which creates desire and hope of offspring only on its ejecting and lodging into the "receptacle" of one's wife.

[69] https://haqeeqat.pk/roots/(1400).htm

11. **Semen: مَنِيٌّ water that pushes the sperm to ejaculate;**

(i) Organs and their location in body that secrete helping water/semen for Sperm

(ii) For self-gratification

(iii) For journey from Man to Woman.

11.1. Allah the Exalted, through the elevated Messenger, the Awakener and Admonisher in timeline, has informed about Grand Qur'ān:

هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ١٣٨

- This (Qur'ān) is a communication explicitly elucidated for the mankind. And it is guidance: regulatory information for aright conduct and counselling: results of affairs- disclosure of factual outcome of acts: good and bad eventuality, reward and punishment - penal code, for those who sincerely endeavour to attain salvation. [3:138]

11.2. It informed that everything is created in measure and then disciplined in a cohesive single unity by the choice of *attraction and repulsion* amongst things. The purpose of disciplining every thing was to make easy for comprehension and perception of human beings since the objective of entire creation was to expose who among them conducts himself in an appropriate and balanced manner. The purpose and consideration for the creation of matter and life is to subject the man; bestowed with autonomy of self governance and freedom of choice, freewill, to trial for exposing who remains relatively better, moderate, proportioned, meets the standards of beauty with regard to determined and volitional acts.

11.3. *Pleasure and Pain* are stimulus for: عَمَلًا volitional act, conduct, behaviour. Nature has placed mankind under the governance of two sovereign masters, pleasure and pain. Appealing features and attractions tempt and sooth us giving pleasures and comforts. In timeline, attractions, and allures for human beings have been in this sequence:

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ

- Know it; the love of erotic predilections - stimulators has become alluring for the people (Men), fetish from the women. [Refer 3:14]

11.4. Woman is the first attraction and this is the primary cause of Human Sexuality. What is the cause behind it? Sex is the greatest urge-appetite and pleasure of human beings, particularly men. Medical experts inform the reason humans want sex is due to the hormone testosterone[70], which is predominantly male hormone. Desire and sexuality are still mysterious subjects despite successes of scientists by examining the reactions and activities within the human brain to understand the phenomenon.

[70] https://en.wikipedia.org/wiki/Testosterone

11.5. This Ayah is an information report which classifies, describes and gives factual information about people. Information report usually begins with a general classification or definition lists a sequence of related information about topic; and ends with a concluding comment. The topic of information statement is: زُيِّنَ لِلنَّاسِ: Something has become alluring[71] for the people. حُبُّ ٱلشَّهَوَٰتِ: It is a possessive phrase which is Proxy Subject of the preceding Passive Verb. This is what has become appealing, fascinating, alluring for the Men, generally speaking. حُبُّ: Verbal Noun: Indefinite; nominative. It stems from Root: ح ب ب. It signifies strong lasting attachment, beloved, and an object liked and loved. ٱلشَّهَوَٰتِ: Noun: Definite; plural; feminine; genitive. It stems from Root: ش ه و. Ibn Faris stated[72]:

الشين والهاء والحرف المعتل كلمة واحدة، وهي الشّهوة. يقال: رجلٌ شَهْوانُ، وشيءٌ شَهِيّ.

That it signifies desire, longing, yearning; it refers lustful, ***erotic***, ***libidinous***, *over-sexed man, and appeasing, delicate,* ***stimulating*** *or appealing thing*.

11.6. Thus ٱلشَّهَوَٰتِ signifies "The erotic predilections (special liking or preferences) - stimulators". The prepositional phrase: مِنَ ٱلنِّسَآءِ "some of the women; originating from the women" relates to elided circumstantial clause - state for ٱلشَّهَوَٰتِ. The circumstantial clause with prepositional phrase relating to women restricts it to: شَهْوَةً: sexually exciting, arousing, and sexually turning-on signals. The information is about the experience of the majority of men. We find in the literature specifically studying men's arousal patterns repeatedly emphasizing their sensitivity to visual cues. As soon as the lust-inspiring image registers in their brain[73], they become turned-on—not only physically but psychologically, too. This is the reason believing men are instructed to reduce their gaze to escape arousal by fetish[74] - any sexually arousing stimuli and to guard their genitals.

11.7. Generally speaking, men avoid actually sharing their erotic predilections and experiences with others. It is evident from the information that the erotic predilections and fetish could be different for individuals. **The most attractive body parts that are considered fetish are those which are ordered to be kept under extra veil when women are in the company of males or other women. The injunctions for women in this regard are not in the sense of restricting their preferences for dress code but in fact to facilitate men since sexual system can become self operative even without the desire of an individual.**

[71] Adjective: Someone or something that is highly attractive, tempting or enchanting powerfully and mysteriously attractive or fascinating; seductive.
[72] https://haqeeqat.pk/roots/(785).htm
[73] https://www.psychologytoday.com/us/basics/neuroscience
[74] Noun: A form of sexual desire in which gratification is linked to an abnormal degree to a particular object, item of clothing, part of the body, etc.

11.8. It is said that sexual desire[75] itself is a drive lodged deep in the gut, working without our knowledge and beyond our control. Its manifestation is ejaculation.

11.9. Semen: مَنِيٌّ water that pushes the sperm to ejaculate; Organs and their location in body that secrete helping water/semen for Sperm. The climax of sexual excitement, intensely pleasurable feelings and joy is ejaculation:

نَحۡنُ خَلَقۡنَٰكُمۡ فَلَوۡلَا تُصَدِّقُونَ ۝٥٧ أَفَرَءَيۡتُم مَّا تُمۡنُونَ ۝٥٨ ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ ٱلۡخَٰلِقُونَ ۝٥٩

- Our Majesty have created you people —Thereby, why you people not accept and publicly affirm this fact? [56:57] It is okay you affirm not publicly; then in privacy have you seen - examined that (semen) which you people keep ejaculating? [56:58] Are you the people who keep creating it (semen)? Or Our Majesty are the Creator? [56:59]

11.10. Rhetorical question is a device used to persuade and subtly influence the audience. It is a question not asked for the answer, but for the effect. It is used to emphasize a point or just to get the audience thinking. It is a very powerful persuasive and thought provoking tool. Here the question is obvious and reflective. On surface, the question is very embarrassing for the audience since it is referring their otherwise personal secret of masturbation. Grand Qur'ān is inimitable; a little reflection on this question will show use of rhetorical device is unparallel in literature that it even takes the addressee to the Thesis Statement: "لَآ إِلَٰهَ إِلَّا ٱللَّهُ مُحَمَّدٌ رَّسُولُ ٱللَّهِ". The author and publisher is reflecting to the audience (Caution: only Men) that they know about their pleasure seeking activities in privacies; and about that they seldom give a thought to that (masculine) object by discharge of which they attain orgasm.

11.11. The second rhetorical question is about the creation of the object indicated by third person masculine pronoun (ۥ) referring what they keep ejaculating. Semen, not sperm, can be seen (أَفَرَءَيۡتُم) by naked eye only when it is visibly ejaculated in open space and collected. The Firm-IV verb (تُمۡنُونَ) is imperfect indicative mood. It indicates an act which does not take place at any one particular time to the exclusion of any other point in time, but which takes place all the time, or rather in speaking of which no notice is taken of time, but only of duration. In English grammar, we call it "the indefinite present". A verb in the indefinite aspect is used when the beginning or ending of an action, an event, or condition is unknown or unimportant to the meaning of the sentence. The indefinite aspect is also used to indicate a habitual or repeated action, event, or condition.

11.12. This piece of 3 Ayahs comprising of just 13 words is par excellence in literary terms. Just one conjunction tie, the particle ف, has shifted the rhetorical mode. A rhetorical shift is a literary device in which the author switches between rhetorical modes or from one frame of reference to another. A rhetorical shift is often indicated by a change in the tone or mood in a piece of writing. The tone is also called the

[75] https://en.wikipedia.org/wiki/Sexual_desire

mood. Tone is the author's attitude toward the subject and the audience. Authors often shift the tone in a piece of writing using conjunctions or other transition words such as "but," "yet," "therefore," etc. A change in verb tense is also an indication of a rhetorical shift. Earlier frame of reference was public (تُصَدِّقُونَ) domain; now it is questioning in privacy mode since self gratification is done in seclusion.

11.13. The Rhetorical Question does not need an answer nor does the addressee necessarily answers that question. Thereby, it is futile conducting surveys to find how many human males regularly do it or did it in their puberty to age; lest some psychologist says men are of two types, those that masturbated in life and those who lie.

11.14. What is caused to be ejaculated? It is semen wherein was present each addressee once upon a time:

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾

- Was he not a sperm chosen from the semen which is ejaculated into wife's body? [75:37]

11.15. The verbal sentence: يُمْنَىٰ is the adjectival for the preceding indefinite masculine noun: مَنِيٌّ semen. It comprises of Verb: Imperfect; Third person; singular; masculine; Passive; Mood: Indicative; Proxy subject pronoun hidden referent to Semen; مَّنِيٍّ verbal noun. One of the persuasive pillars of speech and writing is Logos which is an appeal to logic by relying on audience's intelligence. Essentially logical arguments that make sense are not easily dismissed since they are specific and concrete. The repeated mention of the origin of man's creation is persuasive to force the reader admitting the Thesis Statement: لَآ إِلَٰهَ إِلَّا ٱللَّهُ:

خَلَقَ ٱلْإِنسَٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾

- He the Exalted has created the Man from a segment of a sperm. Thereby, when he is in strengthening maturity, he is obsessively compulsive and excessively argumentative. [16:04]

11.16. Emphasis is usually in keeping with the level of resistance in accepting a concept. The target audience is primarily the Atheists who are knowledgeable and argumentative.

أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾

- Is it that the man has not seen - given a thought that Our Majesty has created him from a segment of a sperm? Thereby, when he is in strengthening maturity, he is obsessively compulsive and excessively argumentative. [36:77] And he struck for Our Majesty an example and forgot the fact of his own creation. He said; "Who is he who will give life to the bones while they are already decomposed?" [36:78]

11.17. The point is again emphasised by rhetorical shift to figure of speech "Hypaphora" which is a rhetorical term for a strategy in which a speaker or writer raises a question and then immediately answers it. It is a simple question with a simple and single sentence answer. The strategy helps captivate the indifferent audience:

قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ١٧ مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ ١٨ مِن نُّطۡفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ١٩

- The man [who persistently refuses Qur'ān] became cursed - discarded; what made him to refuse to accept it? [80:17] Man should reflect regards from which matter He the Exalted has created him? [80:18] He the Exalted has created him from a segment of a sperm. And then He the Exalted had proportioned him. [80:19]

11.18. Organs and their location in body that secrete helping water/semen for Sperm. Where was this particular Sperm when it becomes the origin of the creation? It was in Semen.

أَلَمۡ يَكُ نُطۡفَةٗ مِّن مَّنِيّٖ يُمۡنَىٰ ٣٧

- Was he not a sperm chosen from the semen which is ejaculated? (into wife's body) [75:37]

11.19. Every young man knows Semen; مَنۡيٌ is a fluid. What type of and from where this fluid comes?

فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ٥

- Since some keep disputing about Our Majesty, thereby, the Man should see routine phenomenon as to what is that initiating with it he was created? [86:05]

11.20. The main sentence is interrogative of type "Hypaphora" since answer is immediately given. The beauty and superb style of verbal narration in the Qur'ān is evident from the fact that the listener and reader of varying level of information and knowledge, in the entire time-line, would perceive the thought and perception conveyed therein, and find it as a proven and established fact according to his level of information and knowledge, should he be an ordinary illiterate person or be a scientist, philosopher, or highly qualified expert in the area of under discussion subject of discourse.

11.21. Seemingly the topic sentence is dependent clause as it begins with conjunction particle. Earlier sentences contain information which is quite complex for the majority of readers. Thereby, the conjunct is *rhetorical shift* to another frame of reference which is understandable for men of ordinary prudence. And it also conjuncts to arguments on the same subject of Man's creation mentioned earlier in the Discourse. Thereby, it suggests that if man cannot perceive the mentioned complex sciences, he should at least give a thought to the material he was created with.

خُلِقَ مِن مَّآءٖ دَافِقٖ ٦ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ٧

- [Before man could see it with eyes, let this be known that] He has been created from the one selected from that (sperms) which was present in such water - fluid (seminal) which has trait of thrusting occasion to occasion. [86:06] The second

peculiarity of this water - fluid is that it secrets-discharges from that which is situated between the Loin - True Pelvis [Seminal vesicles], and that it secretes from a location which is the central point of the Ribs [Prostrate Anatomy-front] [86:07]

11.22. Qur'ān uses another strange phenomenon of eye catching. It is writing a word slightly different than its orthography elsewhere. Prepositional phrase: مِمَّ is one such word. It is used once only while it is spelled complete 122 times as: مِمَّا and at some places both words are written separately: مِن مَّا.

11.23. It: خُلِقَ is a verbal sentence as object of Jussive Verb "should see". It is perfect; Third person; singular; masculine; passive Verb; Proxy Subject pronoun/Ergative hidden [هُوَ], referring back to: ٱلْإِنسَـٰنُ the Man. The Man, as a Species include ordinary people as well most qualified specialists on the subject, is advised he should "see with eyes" to know that he is created with. The people including scientists and philosophers in the days of revelation of Grand Qur'ān knew that the man is created when the semen is lodged in the "receptacle" of their respective wives. The Qur'ān corrected the general perception by informing that it is not all Semen that produces child but restricted it to one element-نُطْفَةً that is present in the: مَنِىٍّ -semen when it is poured into the Receptacle-meaning Vagina of one's wife.

11.24. The Man of those days could not see Sperm with naked eyes, therefore, the word chosen is: مِمَّ, the object of preposition is Interrogative pronoun; and not: نُطْفَةً as the object for visual observation. But today, for us: مِمَّ the interrogative pronoun signifies also the Sperm which should be seen with our eyes to reflect and ponder over our relationship with the entire universe and thereby express gratitude, that despite being apparently so insignificant in relation to the magnanimity and vastness of universe, we are the ones for whom and in whose service the entire universe is at work.

11.25. After giving the advice to see by interrogating and researching about the object/raw material with which the man has been created, they are being informed another secret to modify their generally held perception that the semen discharges from the testicles. The perception held about Semen in those days and even today in 21st century; many people understand testes as the source of emitting semen. Answer to the posed question is given: خُلِقَ مِن مَّآءٍ دَافِقٍ

11.26. Prepositional Phrase + Adjectival Phrase: مِن مَّآءٍ دَافِقٍ relates to passive verb. The object of preposition is: مَّآءٍ دَافِق adjectival phrase. مَّآء: It is indefinite noun but does not

signify ordinary water. It is adjectively distinguished by: دَافِق an active participle. Active Participle, a derivative noun, signifies the person, creature or thing/object that performs the action associated with the verb from which it is derived. For this reason, it is often referred as Verbal Agent. Active Participle can also signify a person or thing/object to whom/which existence of a particular state or effect is attributed. However, the attribution of a state is not understood to be permanent in an Active Participle. Due to this peculiarity, it is also referred as Verbal Adjective. One of the unique features of an Active participle is that it has a verbal quality. It signifies that it has the same meaning as the Active Voice Verb and can even govern words in the same manner as a verb governs in a sentence like direct object.

11.27. The basic perception of its Root: د ف ق and verbal noun, according to Ibne Faris is to thrust something forward. Other lexicons also show its signification as; to flow with force, outpour, to push. It is thus evident that the adjectival phrase would convey meanings to everyone as, "the thrusting water; outpouring water that continuously ejects the sperm".

11.28. The fact the man is created from that present in "thrusting water", signifying ejaculation, was and is sort of general knowledge of common adult populace of all times, whether lived in 7th century or is living today. But the source-the spring of this outpouring water is perceived by majority, all along, as the lower part of genitalia, the testes.

11.29. The science and knowledge of embryology was in its infancy in the seventh century when Grand Qur'ān was gradually being revealed and the Last Messenger Muhammad *Sal'lallaa'hoalaih'wa'salam*, without being an anatomist dissecting human corpses, was disclosing the hidden realities for the knowledge and study of humanity.

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾

- Realize it; he (Messenger Mohammad (sa*lallaa'hoalaih'wa'Salam)* imparts you the information-knowledge which hitherto you did not have. [refer 2:151]

11.30. The generally held incorrect perception and understanding about: مَّآءٍ دَافِق "the thrusting, outpouring water", which was merely known and described by a general word: مَّنِيّ signifying Semen (مَّآءٍ دَافِق) was corrected by disclosing its source-the actual fountain from where it outpour, thrusts the sperm, ejaculates. It was disclosed:

يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ﴿٧﴾

- The second peculiarity of this water - fluid is that it secrets-discharges from that which is situated between the Loin - True Pelvis [Seminal vesicles], and that it secretes from a location which is the central point of the Ribs [Prostrate Anatomy-front. [86:07]

11.31. It is a compound verbal sentence where two sentences are conjunct by particle as is visibly apparent by its location between two nouns that do not match in gender and number. يَخْرُجُ: Verb: Imperfect; Third Person; singular; Mood: Indicative; [هُوَ]

Subject pronoun hidden referring back to: مَّآءٍ دَافِقٍ "the thrusting water". This verbal sentence is in genitive state as adjectival portrayal of its subject. This verb signifies its subject flows out from an object situated at certain place. Where is that object situated from which it keeps flowing out?

11.32. The first source is: مِنۢ بَيۡنِ ٱلصُّلۡبِ: Prepositional Phrase + Possessive Phrase. It should be remembered that only the Prepositional phrase relates to the verb. The preposition is for (التبيينية) the definition or explanation/clarification of a general or universal by a special or particular term, the later being one of several objects that go to make up the former. Its sign is that it is proper to place [الذى هُوَ] "the one who is ---" in its place.

11.33. Possessive phrase: بَيۡنِ ٱلصُّلۡبِ; First is an Adverb of Place, and is definite by construct. It is a location in itself between the boundaries of an object. Further, specific name of the source object is not given, but reference is only of location. Therefore, it should not be assumed that the object from where it outpours is one. Second noun: ٱلصُّلۡبِ is definite; singular; masculine; genitive. The basic perception of its Root is of strength, hardness and rigidity. Thereby, it is used to denote primarily **the loin** and in general terms also for referring back bone (metaphorically sons are taken as backbone for father). I have put the word "backbone" in parentheses only for the reason that some famous translators did err in translating it so. The fact is Grand Qur'ān made it evident, at the very first place of its use, that the thought perceived from this word was only **loin**, an area employed for having the sons, an area of strength and yielding sons who are considered, particularly in tribal societies, a source of strength. Here is its first occurrence in Grand Qur'ān, and let anybody guess if it could be construed to signify anything else than loin:

وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ

- Moreover, the spouses of your sons who were *born of your loins* are sanctified. [refer 4:23]

11.34. The first noun: أَصۡلَٰبِكُمۡ of the possessive phrase is plural of: ٱلصُّلۡبِ. It is interesting to note that almost all the learned translators have transcribed the plural with "Loins". Therefore, it is better to presume that translating its singular as "backbone" was just an inadvertent error. However, those who translated: ٱلصُّلۡبِ [like Pickthall, Arberry[76]] as "loin" also inadvertently made it plural. It is the part of the body on both sides of the spine between the lowest (false) ribs and the hip bones. Medical science calls it "true pelvis" where the pelvic inlet is located[77]. The true pelvis cavity functions as housing space for the rectum, bladder, pelvic ureter, and seminal vesicles and prostate in the male; or vagina, uterus, and ovaries in the female individual. The images of true pelvis and seminal vesicles that are located between it will show them as is succinctly verbally mirrored in the first part of the compound sentence. The greater pelvis (yellow) is larger and superior to the lesser pelvis (red) where the pelvic inlet is located. The Seminal vesicles, secretomotor organs,

[76] https://www.islamawakened.com/quran/86/7/default.htm
[77] https://www.ncbi.nlm.nih.gov/books/NBK519068/

contribute around 70% of the fluid that will eventually become semen.

11.35. The other organ's place from which fluid flows out is described:

يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَ ٱلتَّرَآئِبِ

- The second peculiarity of this water - fluid is that it secrets-discharges from that which is situated between the Loin - True Pelvis [Seminal vesicles], and that it secretes from a location which is the central point of the Ribs [Prostrate Anatomy-front. [86:07]

11.36. Appositive/Conjunction particle (و) functions as an additive term within sentences to link clauses, phrases, and words. It conjuncts word to word, predicate to predicate and sentence to sentence. Here it does not conjunct word: ٱلتَّرَآئِبِ to ٱلصُّلۡبِ since both neither match in gender nor in number. It is second sentence of the compound sentence conjunct to: يَخۡرُجُ مِنۢ بَيۡنِ. It refers to affirming, for the المعطوف i.e. ٱلتَّرَآئِبِ which is definite feminine plural noun, the same meaning that is affirmed for the المعطوف عليه i.e. which is this sentence: يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ. Thus the anatomy of the object (s) from where is discharged "the water that thrusts sperm" is given by back and front postures, seminal vesicles, and prostrate: يَخۡرُجُ مِنۢ بَيۡنِ ٱلتَّرَآئِبِ. The images show where prostrate is situated exactly as is the imagery mirrored by the sentence.[78]

11.37. The Seminal vesicles (pair) and Prostate are exocrine glands in Man. They are so called because they secrete through ducts to the outside of the body or into a cavity that communicates with the outside. The word taken from Greek means "to separate". The prostate gland is situated in the true pelvis and plays a supportive role in the male reproductive system.

11.38. The sentence mirrors the process exactly in the sequence it happens inside male's body. Mature sperm begin their journey by travelling from the Epididymis to the vas deferens, which propels sperm forward with smooth muscle contractions. The sperm arrive first at the ampulla just above the prostate gland. Here, secretions from the seminal vesicle located next to the ampulla are added. Next, the seminal fluid is propelled forward through the ejaculatory ducts toward the urethra. As it passes the prostate gland, a milky fluid is added to make semen. Finally, the semen is ejaculated from the penis through the urethra.

11.39. The imagery of the source object of creation was shown to Man in three Ayahs comprising of just 14 words. What was verbally mirrored therein we have exactly seen in the pictures and have recognized them. The elevated Universal Messenger did promise:

[78] https://www.physio-pedia.com/Pelvis

وَقُلِ ٱلۡحَمۡدُ لِلَّهِ سَيُرِيكُمۡ ءَايَٰتِهِۦ فَتَعۡرِفُونَهَاۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ٩٣

- Moreover, you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] pronounce: "The Infinite Glory and Praise eternally stands specified entirely and exclusively for Allah the Exalted. He the Exalted will henceforth keep visually showing you people His Aa'ya'at :realities in the Universe and your own bodies. Thereat, you people will keep recognizing them as were verbally mirrored— ".
  And warn that your Sustainer Lord is indeed never unmindful/neglecting of what acts you people perform." [27:93]

11.40. The imagery videoed in the aforementioned 3 Ayahs showing the pathway of sperm release has since been shown to human Eye[79].

[79] https://www.youtube.com/watch?v=T9QNNRvp31A

12. Ejaculation for Self-gratification

12.1. It is loudly proclaimed in the Grand Qur'ān:

مَّافَرَّطۡنَافِی ٱلۡكِتَٰبِ مِن شَیۡءٍۚ

- Our Majesty have not neglected mentioning in the Book (Grand Qur'ān) not at all a thing relevant to the audience. [Refer 6:38]

12.2. Sexuality is one of the subjects that are most relevant to humanity. And one topic on sexuality which most people are uncomfortable to talk about is masturbation. It is the reason that there is proliferation of slang phrases to talk about it. There are depictions of male and female masturbation in prehistoric rock paintings around the world.

12.3. Keeping in view the extent of the claim in the aforementioned sentence of Ayah 6:38, it would be hard to think the neglect of mentioning this topic as self-gratification is known since thousands of years in human history. However, it is a subject that is talked about through Euphemisms.

12.4. Recently, sonography observations of male fetus started a debate that showed movements of hand touching/stroking genitals resembling common practice of stroking for sexual pleasure usually to orgasm.

12.5. In Arabic sexual activities, explicit or implicit, are mentioned by words stemming from Root: ف ح ش that relates to Semantic domain: Immoderate behaviour. The basic perception is that of indulging in excessive, immoderate, or beyond measure with reference to generally or universally accepted norms, limits and measures of behaviour. The perception and meanings of the Root have built in subjective and relational element. Moreover, because the excessive, immoderate and extremist tendencies are universally looked upon with dislike, abomination, repulsiveness, and unacceptability, therefore, it has inherent negative element.

12.6. For reason of built-in subjective and relational element, it is the context and related field which will determine and expose its meanings with reference to that context; and in definite state will generally express the irrational, unnatural, obscene, pervert and excessively emotional sexual conduct.

12.7. This Root is mostly used in Grand Qur'ān in relation to immoderate, abnormal and lustful unnatural sexual pursuits and behaviour; explicitly included in it is homosexuality: Lesbianism (4:15); Sodomy (4:16; 7:80; 27:59; 29:28), *Uz'zina*: intercourse of genitalia [*Furr'ej*] with mutual consent by a man and woman outside the fold of legal marriage; and marrying women with whom fathers were earlier married (4:22).

12.8. The primary objective of doing: ٱلۡفَوَٰحِشَ acts of illicit sex are feeling of pleasure and satisfaction, not necessarily culminating in sexual climax, ejaculation or orgasm. Thereby, sexual excitement can be experienced as a pleasurable wave of tingling sensations through parts of the body that might not get exhibited to other party. Thereby, all sorts of actions aimed at sexual excitement are prohibited including the displayed and secretively intended:

وَلَا تَقۡرَبُواْ ٱلۡفَوَٰحِشَ مَاظَهَرَ مِنۡهَا وَمَا بَطَنَۖ

- "And that you (people) should not approach illicit sexual activities, including

that which was exposed and that which remained unexposed. [Refer 6:151]

قُلۡ إِنَّمَا حَرَّمَ رَبِّيَ ٱلۡفَوَٰحِشَ مَا ظَهَرَ مِنۡهَا وَمَا بَطَنَ وَٱلۡإِثۡمَ وَٱلۡبَغۡيَ بِغَيۡرِ ٱلۡحَقِّ

- You the Messenger] *Sal'lallaa'hoalaih'wa'salam* [pronounce: "The fact is that my Sustainer Lord has only prohibited :immoderate behavior, indecency, irrationality and illicit sexual activities ;they are those which were exposed and those which remained unexposed— And dilapidating sinful acts, and excesses without permissible justification/cause —[Refer 7:33]

12.9. Firstly a prohibitive command is given: "you people should not approach illicit sexual attractions;" The verb is in Jussive Mood due to Prohibitive Particle. Verb signifies moving closer to something with affection. The object of verb is feminine plural that includes all sorts of illicit activities aiming at sexual pleasure and satisfaction.

12.10. However, in the aforementioned prohibiting sentences there is no mention of act of sexual pleasure and satisfaction self done by alone individual in solitude for which word "Masturbation (noun of action)" is coined; and in Arabic it is picturesquely portrayed by: استمناء a Form-X verbal noun stemming from Root: م ن ى signifying semen. Form-X verbal noun and verbs are Reflexive Causative; Causative to do for the Self. It signifies what is called in Arabic تَكَلُّفٌ which means literally "self-charging" or "self-assigning a task". It also figuratively means "feigning". It is understood that "self assigning a task" and "feigning intercourse" in solitude is minor offence as compared to displayed and explicit illicit sex involving another party or victim. An exemption from: ٱلۡفَوَٰحِشَ is mentioned:

ٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ إِلَّا ٱللَّمَمَۚ

- They are the people who consciously avoid committing major and grave sins: that cause serious and deep rooted disturbance and dilapidation in society; and diligently avoid illicit sexual activities barring the (اللَّمَمَ) minor occasional sexual lapse.

12.11. The first sentence is a dependent compound sentence with a conjunction particle which explains the characteristic of those who acted moderately and appropriately with magnanimity. The verbal sentence: يَجۡتَنِبُونَ comprises of Verb: Imperfect; Third person; plural; masculine; [Form-VIII]; Mood: Indicative; [و] Subject Pronoun referent to preceding Relative Pronoun; مصدر-إِجْتِنَابٌ Verbal noun. Form-VIII verb has reflexive causative meanings and indicates a stronger role of the Subject as a performer of the action involving painstaking meticulous effort. Sins and sexual pleasures are tempters and thus a strong effort is needed to escape temptation.

12.12. The object of verb in the first sentence is: كَبَٰٓئِرَ ٱلۡإِثۡمِ a possessive phrase signifying "the Major sins" which include all sins that are specifically prohibited to be done. The object of verb in the second sentence is: ٱلۡفَوَٰحِشَ. It means that such people diligently avoid illicit sex in any manner. A barring from such diligent avoidance of

illicit sex is mentioned by Restriction/Confining Particle: إِلَّا. Excepted act from illicit sex activity is: ٱللَّمَمَ Collective Noun: Definite by article; Masculine; accusative.

12.13. It stems from Root: ل م م. Ibn Faris [died 1005] stated: (مقاييس اللغة)

اللام والميم أصلُه صحيحٌ يدلُّ على اجتماعٍ ومقارَبَة ومُضامَّة.

That it means to congregate, become nearer and to be joined amalgamated.

He and other Lexicographers also state that it refers to: صغار الذنوب *minor offences*; and that it refer to a person near adulthood.

12.14. Since: ٱللَّمَمَ minor offence is exception from: ٱلْفَوَٰحِشَ illicit sex activities it is obviously a euphemism for sexual act which is directly described by noun of action Masturbation. Considering that barring is from an object which is diligently avoided, it has occasional element in so doing and is a lapse - a gap in the continuity of avoidance of illicit sex.

12.15. The climax of feel of pleasure and satisfaction in masturbating by males is to emit the semen: مَّنِيّ and achieve orgasm:

نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾

- Our Majesty have created you people —Thereby, why you people not accept and publicly affirm this fact? [56:57] It is okay you affirm not publicly; then in privacy have you seen- examined that (semen) which you people keep ejaculating? [56:58] Are you the people who keep creating it (him: semen)? Or Our Majesty are the Creator? [56:59]

12.16. Verbal sentence: تُمْنُونَ comprises of Form-IV second person plural masculine imperfect verb in Indicative Mood with infix [و] subject pronoun; from verbal noun: إِمْنَاءٌ meaning ejaculation. It is Linkage clause for Relative Pronoun which is the object of preceding verb "have you seen". Form-IV verb is causative - Causing someone or something to perform the action of Measure I. What is caused to be ejaculated? It is semen:

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾

- Was he not a sperm chosen from the semen which is ejaculated? [75:37]

12.17. The verbal sentence: يُمْنَىٰ is the adjectival for the preceding indefinite noun: مَنِيٌّ semen. Semen, not sperm, can be seen (أَفَرَءَيْتُم) by naked eye only when it is visibly ejaculated in open space and collected. Thereby: ٱللَّمَمَ is euphemism for masturbation which culminates in ejaculation of semen.

12.18. The information given about the conduct of people, who otherwise behave moderately and decently, includes a minor lapse. No negative remarks or censure is

mentioned. It can raise question in the mind of the addressee, elevated Messenger [*Sal'lallaa'hoalaih'wa'salam*]. The next sentence is explanatory - justificatory or parenthetic for the exception of preceding lapse (الجملة تعليلية لاستثناء اللّمم).

إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ

- --Indeed the Sustainer Lord of you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] is vastly generous in overlooking and forgiving--

12.19. The address to the elevated Messenger [*Sal'lallaa'hoalaih'wa'salam*] in the justificatory - parenthetic sentence is interrupted using rhetorical device apostrophe turning the address to the humanity, by using second person plural pronouns which puts the text in persuasive mode.

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ

- He the Exalted absolutely knows you people ever since He produced you people from the Earth. And He the Exalted is fully aware when you people were foetuses self gratifying within the bellies of your mothers. Therefore, you people should not claim sanctification and exaltation for your personalities.

12.20. Is it not strange that in the context of minor illicit sexual lapse, Allah the Exalted is mentioning about our trait while we were: أَجِنَّةٌ fetuses? The following prepositional phrase coupled with two successive possessive phrases relates to the elided adjective - specification for the preceding indefinite noun in absolute state, meaning "fetuses" ----- (some adjective) within the bellies of your respective mothers". The elided trait of fetuses can certainly not that which could be admired and sanctified as is evident from the injunction in the following dependent clause: فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ. This dependent clause begins with the conjunction Particle: فَ which shows cause and effect. Since He the Exalted knows us very well ever since the days we were unborn, therefore, we are advised "you people should not attribute holy status, sanctification to your personalities." It thus confirms that its mention is to something of negative import related to the period of life as foetuses.

12.21. The verbal sentence: تُزَكُّوٓا۟ has Verb: Imperfect; Transitive; Second Person; Plural; Masculine; Mood: Jussive [Form-II] by Prohibitive Particle; it Attributive-Estimative: This verb makes an attribution to object; to consider someone or something to be something.

12.22. A research paper named 'In-Utero Gratification Behaviour in Male Fetus'[80] is in circulation on internet which states:

> *Fetal masturbation has been described previously once in-utero but only as a description of an action. Masturbation is well described in infancy and early childhood when they discover that this practice can give them pleasure. Our letter proves that it could begin in-utero as 'gratification behaviour'. We have shown this pattern clearly using a volumetric rendering mode study.*

[80] https://pubmed.ncbi.nlm.nih.gov/27601352/

And the ultrasound images which are printed on the Title of book show:

“Fetal gratification behaviour’ in a fetus in the 32nd week of gestation of a normal gestation: The fetus was grasping his tumescent penis with his hand and did it with such force that it shows us clearly the glans. Initially, the glans was covered by the foreskin and gradually the foreskin is retracted as we show in images the total sequence of the hand movements grasping the penis.’

12.23. Though the validity of this research is being challenged and interpreted differently, the information given and discussed above supports the authenticity of the research and sonography images that the hands are fondling with the penis for self gratification.

12.24. Allah the Exalted knows us from the days we might have been doing it as self gratification as fetuses in the bellies of our respective mothers, therefore, there is nothing extra ordinary strange thing in the information about the occasional lapses of self gratification by men of moderate and decent conduct, thereby we are prohibited to attribute to ourselves holiness - brag piousness, and self assign honorific titles.

13. Procreation: Entrance of dispatched Sperm: نُطْفَةٌ from Man's: مُسْتَقَرٌّ to مُسْتَوْدَعٌ: location of alliance and affinity.

(i) Intimate Relationship for sexual creation causing conception

(ii) مُسْتَوْدَعٌ: location of bilateral alliance and treaty

13.1. The first social relationship and unit is spouse - husband and wife, which is for pleasure and tranquillity:

هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ

- He the Exalted is Who created you people from an entity-person that acts as individual; retains individuality. And He the Exalted declared the woman created from a segment of the first person as his equal partner - binary - spouse. So that he might have the ultimate placidity, tranquillity, serenity with her.

13.2. So is mentioned for all husbands:

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

- And that He the Exalted created spouses for you people, originating from yourselves; so that you husbands could approach her for ultimate placidity/tranquillity/serenity: it is evoker of thought process indicated by His Signs - cognizable phenomena— And that He the Exalted has rendered (neuro-chemical mechanisms - body's biological drive) as feelings of love and compassion between you people, husbands and wives. Indeed signs indicating the existence of the Creator and Setter of sciences are obvious in the aforementioned facts for the people who have the habit of reflecting objectively to arrive at the purpose of creation. [30:21]

13.3. The first intimate relation and unit of human society are husband and wife. The preposition: لِ renders the verbs (لِيَسْكُنَ;لِّتَسْكُنُوٓا۟) in subjunctive mood and is for explanation, justification, or motivation. The verbs signify tranquillity and solace; and the preposition in the phrase covers (إنتهاء الغاية; زمانية أو مكانية) time spent with her. Obviously, the verb impliedly includes orgasm which renders him tranquil:

فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ
فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾

- Since marriage necessarily entails continued matrimonial engagement, thereby, when his relationship caused her uplift a light burden of pregnancy ,she moved along with it. Subsequently, [because of developing/ expanding measures of fetus] when she became heavy; both called upon Allah the Exalted, their Sustainer Lord: "If You the Exalted gave us unblemished son, we will thenceforth be extremely obliged and grateful." [7:189]

13.4. The manner of developing intimate marital relation is explicitly mentioned:

أُحِلَّ لَكُمۡ لَيۡلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمۡۚ هُنَّ لِبَاسٞ لَّكُمۡ وَأَنتُمۡ لِبَاسٞ لَّهُنَّۗ
عَلِمَ ٱللَّهُ أَنَّكُمۡ كُنتُمۡ تَخۡتَانُونَ أَنفُسَكُمۡ فَتَابَ عَلَيۡكُمۡ وَعَفَا عَنكُمۡۖ
فَٱلۡـَٰٔنَ بَٰشِرُوهُنَّ وَٱبۡتَغُواْ مَا كَتَبَ ٱللَّهُ لَكُمۡۚ

- Sexually inciting preliminary activities directed towards your wives were permissible during the night of the Fasting for you people.
  They (respective) wives are apparel for you people and you are apparel for them. Allah the Exalted has known-observed that by self-imposed restriction you people diligently kept lessening-suppressing the rights of your own selves. Thereby, He the Exalted has paid attention upon you to move you out of self imposed restrictions, and has since removed erroneous perception away from you. Therefore, after this clarification (since they are also aroused by preliminaries) henceforth undertake mutual-consented intercourse with them in the nights of fasting and you people seek its result [not son or daughter but] that which Allah the Exalted has written for you people. [Refer 2:187]

13.5. The particle: فَ in **فَٱلۡـَٰٔنَ** is: (الفصيحة) that relates to the effect of preceding statements which is elided as understood. It is the point in time to undertake sexual intercourse with wives after the stage signified by: **ٱلرَّفَثُ** which signifies all speech and expression one feels shy and shame in expressing them. Thus the perception of Root signifies obscenity and has negative moral connotation; meanings of causing sexual harassment and is not desirable in public. It however becomes positivistic when it is aimed and directed towards one's wife in the sense of incitement related preliminaries which will prepare the ground for her involvement and consent, and could lead to both partners achieving "tranquillity (orgasm)" when they indulge in intimate matrimonial relationship.

13.6. It lays the protocol of sex with wives. Why are preliminaries important? That we feel pleasure before, during and after sex is a necessary part of reproduction. This is dopamine. The neurotransmitter dopamine **is produced in response to sexual stimulation**, and thanks to dopamine, we really do feel enjoyment. The verb: **بَٰشِرُوهُنَّ** is Form-III which adds connotation of reciprocity, mutuality-consent to its semantics. Arabic is the most decent language of the world. It conveys that in sophisticated and subtle manner which if explained and exposed in other language the nudity might over brim.

13.7. The sex organ of both male and female is described by the same word which is rather descriptive for the act involved:

قُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ فُرُوجَهُمۡۚ

- You the Messenger [*Sal'lallaa'hoalaih'wa'salam*] [pronounce for the Believing Men that they should reduce their focused observation-gaze] visual attention upon women-most powerful stimuli to excite-first step—[And they should guard their genitalia] the end area in sex process. [Refer 24:30]

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

- And you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] pronounce for the Believing Women that they should reduce their focused attention upon men] just for info: it is most powerful stimuli to excite—[And that they should preserve their genitalia) includes sitting with legs closed—[Refer 24:31]

13.8. The source Root: ف ر ج: leads to the perception of an opening or intervening space - gap between two things; cleavage, rift, a hole; and blooming in a thing. It refers to the "bulge between the legs, pudendum" both of man and woman (genitalia), the first gender identity. The process of intimate relationship is disallowed during the menstrual discharge:

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

- And people ask you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] regarding instructions about abstinence during the state and happening of Menstrual discharge of respective wives. You the Messenger [*Sal'lallaa'hoalaih'wa'salam*] tell them; "the menstrual discharge happening is a state of little vexation. Therefore, you (husbands) are directed to consciously abstain coitus with respective wives who are in the currency of menstrual discharge. And *you should not* approach them for matrimonial nearness as long as they might exhaust-drain out menstrual discharge. Then when they would have exhausted - drained out making themselves cleansed —Thereat, you (husbands) associate-connect matrimonially with them at location [فُرُوجَهُنَّ- Vagina] and at times Allah the Exalted has decreed-appointed for you people. Indeed Allah the Exalted appreciates and recognizes those who return-revert to proper conduct-point leading to right direction —And He the Exalted appreciates and recognizes those who maintain cleanliness and purity. [2:222]

13.9. The location of establishing intimate contact is subtly mentioned by contrast to the point homosexuals prefer:

أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

- "Do you people come to males [heterosexuality] in the whole of people/human history [26:165] —And you people leave that which your Sustainer Lord has created for you to satisfy sexual desire in your respective wives (vagina-elided object)—The fact is that you are a transgressing people." [26:166]

13.10. The "how" aspect of the process is also described by a verbal noun that denote ploughing and sowing in land prepared for cultivation:

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ

- The wives of you Men have the characteristic of that of action and state of "cultivating a field" who have accomplished cleansing respectively for you.

Therefore, you husbands come to your respective "cultivating activity in agricultural field" discretionally, when (during prescribed timings 24:58) and how (posture) you felt convenient-desirable. [Refer 2:223]

13.11. Men who have lost this capability are also mentioned:

أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ

- Or before apparently looking like the men attendants at service who are "other than holders of genitalia desiring for marriage": castrated— Or before the children who have not become aware regarding the "sexual parts/aspects" of the women.

13.12. The men who are other than those who possess: ٱلۡإِرۡبَةِ, do not have desire and inclination for marriage. Its Root: ء ر ب denotes desire or need which requires exercise of energy, a helping source-instrument for accomplishment; distinct and complete part of body such as is made complete not wanting anything. It refers completely saved body organ which is the one that no deficiency is caused therein; male genital, testis and penis.

13.13. The intimate matrimonial contact results in creation of sanctified and affectionate relationships with reference to wombs (notwithstanding race is referred by the ancestor male):

وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ

- And sincerely endeavour to attain the protection from Allah the Exalted, in Whose Name you ask-claim from one another; and be reverently mindful for relationship of the Wombs by which you implore. [Refer 4:01]

13.14. The womb-relationship develops only after entering into mutually consented matrimonial-contract between woman and man of strengthen maturity having intellect, sound judgment, rectitude of action and good management of affairs which is termed: النِّكَاحَ. Classical Lexicon (لسان العرب) states the perception infolded therein is that of joining and combining in the manner of slumber dissolving in eyes, or as the drops of rain absorb in the Earth. It is Marriage-Bond witnessed, endorsed and authenticated by the society, the third party to the agreement-bond. This "Union-Bond" grants permission, and renders sanctity of purity in establishing a particular matrimonial relationship which is otherwise not permissible; and is a grave sin if done by a man and a woman without or outside the Union-Bond. Like the affect of basic perception of the Root, the romantic look in the eyes caused by gradual dissolving of slumber therein; and inciting odour emerging by the absorption of earlier drops of rain on dried land, the Marriage-Bond: النِّكَاحُ results in romantic attachment between a man and woman, culminating in intercourse and propagation.

13.15. However, there might be a newly wed couple amongst whom this romantic attachment might not be possible, for compelling reasons, may be physical or ideological. The Grand Qur'ān is a guide that contains instructions and options available to human beings for meeting all situations that might arise during their life.

In case the romantic attachment cannot be developed after: النِّكَاحُ, the recourse is terminating it - separation (divorce).

لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ

- Not at all blemish-worthy shall be upon you (husbands) if you terminated the marriage [for compelling reasons] with your such wed-wives whom you have not felt by touch (Synecdoche: for intimate matrimonial association) —[Refer 2:236]

13.16. The act is described by literary device termed "Synecdoche" when the writer uses part of something or act to represent the whole of something. Grand Qur'ān is par excellence in niceties and subtleties in using figures of speech. When referred to such wives with whom considerable wed-time has been spent; the act was stated by explicit verb: بَشِرُوهُن that connotes mutually giving joy by the touch of skins. Every caress, every hug, every warm embrace... every nurturing gesture we've ever received has been processed through our skin. But things are different with newly wed wife, firstly experiencing has some element of shame and hesitation on wife's part.

13.17. The womb related relations develop only upon "entrance into privacy accompanying them":

وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ
فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ

- And those under your guardianship, living within your protection, the daughters of previous husband of your wives you have since "entered the bed room accompanying them", are also forbidden. However, for some reason if you (husbands) had not "entered the bed room accompanying them" [divorced before sexual intercourse, as is permissible] thereby there is not at all blemish-worthy upon you in marrying their daughters born from previous husbands. Moreover, the spouses of your sons who were born of your loins are sanctified. [Refer 4:23]

13.18. Another figure of speech termed "Metonymy" is used to indicate the place which is associated with that thing or concept. It is the Bed Room which is understood as elided object of the verb "you entered". In humans it is the most private affair which even otherwise for physical reasons demands privacy; thereby its performance is restricted to bed room and subject to timings allowed/prescribed:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَٰثَ مَرَّٰتٍ ۚ
مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ

- O those people who have proclaimed to have believed in the Messenger and Qur'ān, listen; The Men and Women who are under control and in submission to you people-House Servants should make it a habit to seek prior permission and appointment of you people —Likewise, those amongst you-in household who have not yet crossed over to puberty: age of experiencing wet dream — This restriction are for three points in time —These three periods in time are: before performing the Protocol of

Servitude and allegiance of True Dawn to Sun Rise —The second time is at Mid-day-Noon of Noon selected by you people for laying of clothes [from your back-lower area] —And third is after the Ass-sa'laat: Protocol of Servitude and allegiance of darkened Night. **These three timings of "Privacy-Sex" are exclusive occasions for you people-married couples**.

لَيۡسَ عَلَيۡكُمۡ وَلَا عَلَيۡهِمۡ جُنَاحُۢ بَعۡدَهُنَّۚ طَوَّٰفُونَ عَلَيۡكُم بَعۡضُكُمۡ عَلَىٰ بَعۡضٖۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٨

- There is no harm and constraint for you people and for them [restrained to disturb privacy] after these three timings, that they are frequent visitors for you, some of you visiting others in the house. This is how Allah the Exalted explicitly explicates Aa'ya'at: Verbal Passages of Qur'ān rendering each point-concept-situation distinctly isolated and crystal clear for you people [for comprehension as was promised to the Messenger Muhammad [*Sal'lallaa'hoalaih'wa'salam*] that lead to some other facts—Remain cognizant; Allah the Exalted is the Fountain and Setter of knowledge-science of visible and invisible domains, realities, considerations; and the Infinitely Just Supreme Administrator of the created realm. [24:58]

13.19. Three timings of privacy (ثَلَٰثُ عَوۡرَٰتٖ) are prescribed for the believers for enjoying the company of spouses. During these timings all members of the household including children and servants are not to disturb the privacy. The inclusion of children by qualification of having not reached the stage of: ٱلۡحُلُمَ: is captivating particularly because it is repeated as Negative-Positive Restatement[81] in proximity:

وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٩

- Moreover, at the point in time when the Children present amongst you have crossed to puberty-experienced wet dream— Thereat, since they experience in this age the phenomenon in wet dream, therefore, they should seek your prior permission like those who asked permission before them.
  This is how Allah the Exalted explicitly explicates His Aa'ya'at: Verbal Passages of Qur'ān rendering each point-concept-situation distinctly isolated and crystal clear for you people [for comprehension as was promised to the Messenger Muhammad *Sal'lallaa'hoalaih'wa'salam*] —Remain cognizant; Allah the Exalted is the Fountain and Setter of knowledge-science of visible and invisible domains, realities, considerations; and the Infinitely Just Supreme Administrator of the created realm. [24:59]

13.20. On entering the age of: ٱلۡحُلُمَ: adolescence one watches in dream and experiences ejaculation for which reason they are termed "wet-dreams". Animals do not experience such thing; may be because they otherwise had seen their parents doing it while humans observe strict privacy and secrecy. Such dreams are

[81] This repetition technique states an idea two times: first, it expresses the idea in a negative sense, and then repeats it in a positive sense. This is a common strategy in rhetoric, and makes for memorable lines, freedom is not given, it is won.

experiences during Rapid Eye Movement sleep[82] (نُعَاسًا) that overpowers a man making him calm and tranquil. It occurs about 90 minutes after falling asleep. It stems from Root: ح ل م. In Grand Qur'ān it is used for:

1. In the meaning of attribute of forbearance, endurance, gentleness;
2. In the meanings of dreams;
3. In the meaning of age of experiencing wet-dream - Semantic domain: Stages of human life.

13.21. Neuroscientists who study brainwaves may find the perception and semantic domain of the Root ح ل م; which otherwise incorporates concepts apparently of different nature, quite interesting. All the three domains covered share the same state of low frequency and high amplitude brainwaves. Interestingly it is also strongly associated with creative states.

13.22. The second last sentences in both are repeats with only difference that first has: ٱلْأَيَـٰتِ while in other it is possessive phrase: ءَايَـٰتِهِۦ. Though it is also definite by construct but the first choice specifically adds connotative meaning of leading to some thing indicated. The last sentences are Epiphora[83] repetition that predicates information relevant to what is mentioned earlier, knowledge and wisdom of doing where, when and how. Retiring to bedroom is taking time off from tasks that take into theta brainwave state; relaxed and free of censorship or guilt.

13.23. Why specific timings were prescribed? What is the wisdom? Though almost all husbands would have experienced the benefit of morning time in matrimonial relationship but may not have appreciated the prescription in Qur'ān; and the fact that our body has a clock, like the time clock of plants. Today we know that the hormonal levels are higher both in men and women in the morning. This includes sex hormones such as testosterone; predominantly male hormone and the reason human want sex. A normal male's body produces 20 times more of this hormone than a female's. This difference in real life experience may result in male feeling the same way after one day without sex as a female after twenty days; a male that has not had sex in twenty days feels the same as a female after more than a year without sex. The afternoon relationship helps release of happy hormones, like oxytocin and dopamine that uplift mood instantly making more relaxed and focused throughout the remaining day.

13.24. A strange and amazing fact revealed is that it is only Arabic language that uses the same word to refer external genitalia of man and woman while all other languages have different words to refer them. Men and Women are separately directed to guard their genitals: وَيَحْفَظُواْ فُرُوجَهُمْ and وَيَحْفَظْنَ فُرُوجَهُنَّ. Derived from the **root** "ف ر ج", the term originally means "a gap" or "an opening," which metaphorically extends to denote the genitalia. **And subtly indicates it is mutually consented affair; and if it is not consented it will be rape, not sex.**

[82] https://en.wikipedia.org/wiki/Rapid_eye_movement_sleep
[83] Epiphora is repeating the same word or phrase at the end of each line.

13.25. The usage reflects gender neutrality, and the shared embryological origins and functions of male and female genitalia, emphasizing modesty and moral obligations rather than anatomical differences.

13.26. Arabic Root/Semantic Seed has specific, defined, distinct, conspicuous and apparent concept, phenomenon, perception and signification folded in it. It is the source, the reservoir of knowledge. Roots can be termed as "repertory of frames" of Arabic language if we follow frames approach to semantic analysis. **The amazing fact about the Roots of Arabic is that the perception infolded in them is reflective of physical—scientific realities pertaining both to matter and life.** *They seem as if they are the baseline for scientific study and investigation.*

13.27. Male and female genitalia develop from the same embryonic structures, such as the genital tubercle, urogenital folds, and labioscrotal swellings. **This common origin justifies the use of a single term to describe these structures. Arabic language and Qur'ān by employing a single term transcends anatomical distinctions, focusing instead on the moral and spiritual significance of chastity and purity. It highlights profound aspect of Arabic and Qur'ān language. The use of *furj* for both male and female genitalia underscores not only the shared biological origins but also the Qur'ān's emphasis on morality over mere physicality. This approach provides a timeless ethical framework while resonating with modern scientific insights.**

13.28. Ayah 2:222-223 presents a profound metaphorical description of the **mating process** using the imagery of **ploughing and sowing in cultivated land**. The "how" aspect of the process is described by a verbal noun that denotes ploughing and sowing in land prepared for cultivation:

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

- And people ask you the Messenger *[Sal'lallaa'hoalaih'wa'salam]* regarding instructions about abstinence during the state and happening of Menstrual discharge of respective wives. You the Messenger *[Sal'lallaa'hoalaih'wa'salam]* tell them; "the menstrual discharge happening is a state of little vexation. Therefore, you (husbands) are directed to consciously abstain to coitus with respective wives who are in the currency of menstrual discharge. Therefore, you (husbands) are directed to **consciously abstain to coitus** with respective wives who are in the currency of menstrual discharge. And *you should not* approach them for matrimonial nearness as long as they might exhaust-drain out menstrual discharge. Then when they would have exhausted - drained out making themselves cleansed —Thereat, you (husbands) associate-connect matrimonially with them at location [فُرُوجَهُنَّ-Vagina] and at points in time that Allah the Exalted has decreed-appointed for you people. Indeed Allah the Exalted appreciates and recognizes those who return-revert to proper conduct-point leading to right direction —And He the Exalted appreciates and recognizes those who maintain cleanliness and purity. [2:222]

13.29. The above Ayah prescribes conscious and exerted restraint from engaging in intimate matrimonial relationship. Immediately after it the choice of this word:حَرْث conveys the idea of a fertile, prepared area ready for sowing and growth:

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ٢٢٣

- The wives of you Men have the characteristic of that of action and state of "cultivating a field" who have accomplished cleansing respectively for you. Therefore, you husbands come to your respective "cultivating activity in agricultural field" discretionally, **when** (during prescribed timings 24:58) **and how** (posture) you felt convenient-desirable. And you people keep prioritizing good deeds for the benefit of your selves in future (life of the hereafter). And sincerely endeavour to attain the protection from Allah the Exalted — And remain aware that you will be presented before Him the Exalted for accountability. And you the Messenger *[Sal'lallaa'hoalaih'wa'salam]* guarantee-ensure the glad tidings to the heartily believing people. [2:223]

13.30. The comparison between human reproduction and agricultural cultivation is rich with meaning: **Preparation**: Just as a field must be prepared for sowing, the relationship between spouses requires respect, readiness, and consent. The metaphor highlights the role of reproduction and the nurturing aspect of marital intimacy, as the “field” is the site where new life begins. Fertility in women involves ovulation, where the "field" (womb) is prepared to receive sperm and nurture a fertilized egg. The imagery also emphasizes the importance of timing, as the agricultural analogy reflects the fertile window during ovulation, a time when conception is biologically possible. This verse ties physical intimacy to a broader purpose, procreation and emotional unity—while maintaining modesty and privacy; key principles in Islamic teachings. The parenthetic sentences in the end doubly emphasise for those who may have done heterosexual to revert to natural and prescribed code of conduct on sexuality.

14. Location of alliance and affinity: مُسْتَوْدَعٌ

14.1. Immediately after the creation of woman they were declared spouse, complementary partners for sexual progression of his progeny. For this purpose, two locations were made the points of origin for procreation:

وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

- Furthermore, He the Exalted is the One Who has given you people prominence. Your origin and source is solitary individual. Thereby, since the human race was to continue the procreated organism has a cool resting and maturing place [*epididymes* for Sperm] and a departing place of mutual understanding/promises-location of bilateral alliance and treaty. [vagina-fallopian tube-uterus] [Refer 6:98]

14.2. Noun of location/place: مُسْتَوْدَعٌ Indefinite; masculine; singular; nominative; [Form-X]; اِسْتِيْدَاعٌ Verbal noun. The words of this mould/structure signify to seek out or aspire for the meanings of Form-I measure onto one's self. The stimuli for aspiration are love, attraction and affection. Both Locative Nouns are linked with conjunction particle whereby they share in sequence the elided subject.

14.3. We have already read that the Would-be-Extension of the First Human Being, on creation, has the safe maturing boarding house from where it is subsequently dislodged and pushed into the "water". Its destination is: مُسْتَوْدَعٌ stemming from Root: و د ع. Its basic concept mentioned by Ibn Faris is: يدلُّ على التَّرْك والتَّخْلِية: it leads to perception of abandoning and departing, and to be in privacy. And to see off, bidding farewell; committing a thing to the trust and care of a person. Moreover it means: المُوادَعَة: المصالَحة والمتاركة; reconciling or winning the support, exchange pledges of mutual understanding, and truce. It thus signifies a place where two parties enter in alliance and affinity.

14.4. The Form X verbal noun (اِسْتِيْدَاعٌ) **emphasizes intentionality and aspiration, matching the dynamic interplay of male and female contributions during conception**. The semantic features—trust, privacy, and affinity—also align with the role of the Fallopian tube as the site where fertilization occurs. Today we call: مُسْتَوْدَعٌ as Fallopian Tube[84] (Uterine tube) named after the 16th century Italian anatomist Gabriele Falloppio[85]. Arabic location noun potentially describes all the biological features of the phenomenon and activity taking place therein.

14.5. Sperms having been ejaculated by husbands in their wives (فُرُوجَهُنَّ-Vagina) external genitalia, millions and millions enthusiastically rush to take lead to arrive at aspired destination (مُسْتَوْدَعٌ). But perhaps they are not aware speed and swiftness

[84] https://en.wikipedia.org/wiki/Fallopian_tube#:~:text=History,-See also: Eponym&text=The fallopian tubes are named, became the English "tube".
[85] https://en.wikipedia.org/wiki/Gabriele_Falloppio

may not matter reaching the destination in the hope to enter into alliance and affinity with someone waiting or expecting to come there. **It is the other party (egg) that has the final say whom she has the desire to let her (نُطْفَةً) enter and start dialogue and negotiations to become a unity (diploid) sacrificing selves (haploid). Except one who is shown attraction, all will be rejected.** True, one sided love ends in frustration. Semantic depth of Arabic words leads us to biological reality. It aligns with how fertilization occurs: sperm, driven by biochemical signals, aim to reach and penetrate the egg, yet the ultimate "choice" lies with the egg, influenced by its chemical signals and receptor compatibility. **This dynamic could metaphorically reflect the aspiration and affinity captured in مُسْتَوْدَع. The sperm's "enthusiasm" and the egg's selectivity beautifully reflect both divine design and human symbolism about partnership and unity, underscoring that meaningful unions are mutual, not unilateral.**

14.6. Gabriele Falloppio had not used the word "tube" but used "**trumpet**" to give detailed description. How fascinating would it be if we could decode the biological symphony orchestrated by both parties (sperm and egg) in the مُسْتَوْدَع place of affinity! **They play this orchestra almost for 24 hours in safe and comfortable surroundings to loose their selves and identities for a greater cause; a new creation of complete genetic makeup. Zygote forms the first stage in the development of a unique entity, the ordained.**

14.7. Wow, what a language Arabic! Can any other language embed in one word all that what goes on there in real life along with passion and romanticism displayed by two parties; sperm and egg! Please note only sperms are generated; after birth no woman produces eggs in her life. It seems as if the "egg bank" was with the first lady that is passing on. **This is fascinating; it connects every generation to the very first women. This biological continuity is a remarkable testament to divine design, tying human creation into an unbroken lineage. The Arabic expression embodies this rich interplay between science, spirituality, and linguistic elegance. This fact will make us better understand this Ayah:**

إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ٩٢

- (Messengers were told) Indeed this race - mankind is your audience-focus of attention, existing as single species —(with reference to originating from the same one mother--repeated in 23:52) And I am the Sustainer Lord of you all people, therefore, you are directed to submit as subjects - subservient allegiants to Me — [21:92]

وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ٥٢

- (Messengers were told) And indeed this race - mankind is your audience-focus of attention, existing as single species — (replica of 21:92) And I am your Sustainer Lord, therefore, you people sincerely endeavour to attain salvation from Me." [23:52]

15. **The Allied Entity عَلَقَةً: (Zygote) which has desire and affection to**

cling/implant.

15.1. The man is told to understand and realize how he has journeyed to present state while questioning "Does the God exist?" or questioning and mocking about resurrection:

يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي رَيۡبٖ مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ

- O you the Mankind! Listen; If you people have been cast in irritating confusion regarding the resurrection—revival of life (which you question the possibility after having turned into dust and bones:17:49;17:98;23:36) Then to resolve it know the fact that Our Majesty did create you people initially by using substances/elements that are drawn from dust —Afterwards lapse of time Our Majesty created you in different manner from the segment of a sperm (the origin of Adam's progeny)—Afterwards lapse of time being in the location of alliance and affinity, Our Majesty created you from the specific sperm in the manner of a creature lovingly combined with one at higher place that is fond of hang out[86]. [zygote-Greek "zogotus" meaning "joined"] —[Refer 22:5]

15.2. He the Exalted has associated the Origin of creation of First Man and then his progeny (خَلَقۡنَٰكُم):

خَلَقَ ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ كَٱلۡفَخَّارِ

- He the Exalted (*Ar'Reh'maan*) has created the Man. He was corporeally created with the elements selected from sand-mixed crinkled-clay, alike the baked admirable - excelled - outstanding pottery. [55:14]

15.3. The origin of life for Pro-creation and propagation (خَلَقۡنَٰكُم) is consistently described by associating with: مِّن مَّآءٖ مَّهِينٖ; After it was rendered: (2) ثُمَّ مِن نُّطۡفَةٖ; and (3) after when become in مُسۡتَوۡدَع fallopian tube an affinity: ثُمَّ مِنۡ عَلَقَةٖ: Zygote.

15.4. This connective particle: ثُمَّ is an adverb that indicates a sequential action, coming later in time than the action in the preceding sentence or clause. It occurs as conjunction between two things *different from each other in nature*, and reflects a break and time gap between both, not continuity. The verbal sentence: خَلَقۡنَٰكُم is shared by both the sentences making them independent entities. The origin of life: نُّطۡفَة has lost its individual existence in مُسۡتَوۡدَع. A new entity has become the origin of creation of man and woman described by: عَلَقَةٌ which is a verbal noun on pattern: فَعَلَةٌ from Root: ع ل ق. It signifies, according to Ibn Faris (أَنْ يُنَاطَ الشَّيْءُ بِالشَّيْءِ الْعَالِي هُوَ), perception of attaching a thing with an upwardly-elevated thing. He further stated it is used when love and affection attaches one with the other. It denotes to hang and stick

[86] Protrude and hang loosely downwards.

to something. It is also used for leech or resembling worms that suck on its skin for blood by attaching to host. The purpose of attaching oneself is to acquire holding support and energy. **Only that can attach for whom the uterus makes its lining sticky enough to attach.** The verbal noun also indicates inherent frailty desiring support and help.

15.5. In medical parlance it is called Zygote which comes from the Greek word yoke — joining two things together. Arabic word is far more accurate and exact to the actual description of its attachment with the inner lining of mother's womb. The state and act in reality is exactly as portrayed by the verbal noun and refers only to the point of time when it so happens. It also resembles the characteristic of leech/worm for receiving nourishment and oxygen from the cells that make up the lining of uterus.

15.6. These facts are reiterated chronologically with additional information of transformation of figure in مُسۡتَوۡدَع:

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن سُلَٰلَةٖ مِّن طِينٖ ١٢ ثُمَّ جَعَلۡنَٰهُ نُطۡفَةٗ فِي قَرَارٖ مَّكِينٖ ١٣
ثُمَّ خَلَقۡنَا ٱلنُّطۡفَةَ عَلَقَةٗ

- Know the past fact, Our Majesty had created the Man (Adam) corporeally —With raw material comprising of a gently and secretively drawn pulverized extract from wet-clay. [23:12] Afterwards, Our Majesty rendered it (artfully treated water 77:20-21 origin of human) as a sperm within a pleasantly cold resting place [epididymis] — [23:13] Afterwards lapse of time being in the location of alliance and affinity, Our Majesty created the specific sperm in the manner of a creature lovingly combined with one at higher place that is fond of hang out. [zygote-Greek "zogotus" meaning "joined"]- [Refer 23:14]

15.7. Here in the last sentence the object of verb "creation-"خَلَقۡنَا is "the Sperm" (with definite article ٱلنُّطۡفَةَ) referring to particular one, unlike earlier mentioned in generalized manner. The verb is transitive requiring one object only. Whenever a singly transitive verb is intended to be made doubly transitive it is done by using preposition which is not the case here. Other word, absolute indefinite verbal noun in accusative case (عَلَقَة) is cognate adverb (المفعول المطلق). Cognate adverbs don't have to be from the same root as the mentioned action but must have a similar meaning. They explain the manner in which the action takes place. The cognate adverb must lexically follow its governor.

15.8. The delicate difference between the two created organisms as distinct entities is evident by repetition of verbal sentence: خَلَقۡنَا. Its repetition and preceding conjunction particle and earlier mentioned place of affinity: مُسۡتَوۡدَع reflects that the verbal noun does not mean rendition of the Sperm but as anew creation.

15.9. *It is amazing that whatever delicate information and knowledge is imparted in the voice of the Author, the Publisher - Spokesperson - Universal Messenger of the*

Author is asked to voice it.

هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطۡفَةٍ ثُمَّ مِنۡ عَلَقَةٍ ثُمَّ يُخۡرِجُكُمۡ طِفۡلًا

- (You the Messenger further pronounce) "He the Exalted is the One Who has created you people corporeally structured with substances of clay drawn from dust [initially] —Afterwards lapse of time He the Exalted created you in different manner from the segment of a sperm (the origin of Adam's progeny)—Afterwards lapse of time being in the location of alliance and affinity, He the Exalted created you from the specific sperm in the manner of a creature lovingly combined with one at higher place that is fond of hang out. [zygote-Greek "zogotus" meaning "joined"] —Afterwards upon lapse of appointed duration, He the Exalted discharges you as a neonate." [Refer 40:67]

15.10. It is interesting that after mention of an organism described as being an affinity at a higher place and fond of hang out; it is stated that by the lapse of time men and women are discharged in the state of a neonate. It shows that till discharge from the womb of mothers, baby remains in hung state. Allah the Exalted confirmed that it is a fact:

أَيَحۡسَبُ ٱلۡإِنسَـٰنُ أَن يُتۡرَكَ سُدًى ﴿٣٦﴾ أَلَمۡ يَكُ نُطۡفَةً مِّن مَّنِىٍّ يُمۡنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنۡهُ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ﴿٣٩﴾

- Does the man, generally speaking, considers-adjudges-guesses that he will be left, in independent state? [75:36] Was he not a sperm chosen from the semen which is ejaculated (into wife's body)? [75:37] Afterwards, he (man) remained an affinity in hung state creature; thereat, on completion of its development He the Exalted created (مُضۡغَةً: elided object: 23:14), thereafter, He the Exalted preened it to have attributes of proportionality and balance with others for efficient performance. [75:38] Thereby, He the Exalted rendered a part selected from him manifestly as the pair, either as the male and/or the female. [75:39]

15.11. The predicate of deficient verb: كَانَ is: عَلَقَةً which shows he remained in this state till birth. Functions of the uterus include holding the fetus till it is mature enough for birth. Here further stages of creation are mentioned. Frailty is peculiar to human till certain point in time:

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمۡ ۚ وَخُلِقَ ٱلۡإِنسَـٰنُ ضَعِيفًا ﴿٢٨﴾

- Allah the Exalted intends alleviate emotionalism in you people for making you agile —Fact remains, the Man was initially created in the state of weakness, physically and intellectually. [4:28]

15.12. However, a built-in mechanism of attaining strength is endowed which would be rendered apparent gradually:

ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعۡفٍ ثُمَّ جَعَلَ مِنۢ بَعۡدِ ضَعۡفٍ قُوَّةً

ثُمَّ جَعَلَ مِنۢ بَعۡدِ قُوَّةٖ ضَعۡفٗا وَشَيۡبَةٗۚ يَخۡلُقُ مَا يَشَآءُۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡقَدِيرُ ٥٤

- Allah the Exalted is the One Who created you people in initial state being of feebleness/lacking mental and physical strength [physically and metaphorically because at neonate "you did not know about anything"]—Thereafter, with the passage of time after feebleness He the Exalted rendered the in-built traits manifested as strength and force [physically as well as metaphorically for having given faculty of gaining knowledge about things] —Afterwards/lapse of time after strengthen state, He the Exalted rendered the inbuilt system manifested as weak, and reflecting stage of agedly. He the Exalted creates whatever He desires/wills—Know it that He the Exalted is eternally the all-Knowing, He the Exalted is eternally the Causality Determiner upon entire physical realm. [30:54]

15.13. During the process a part of the hung unified entity (عَلَقٍ) was rendered as the pair either the male or the female; reproductive organ. Allah the Exalted associates the biological development of human being from a unified entity (one celled zygote) in hung state to all stages of his life till he breathed his last:

خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢

- He the Exalted has created the Man; his origin is a unified and hung entity—[zygote attached to mother's womb]. [96:02]

15.14. What happens in this state is that it is rendered into different layers where Intermediate Mesoderm is rendered into reproductive system. Human creation is equated with plant kingdom in manner of propagation from a single seed about which man knew it has full plant in it:

وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ١٧ ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا ١٨

- Know it, Allah the Exalted had caused you people as genus to take existence living beginning with elements drawn from the Earth; it was the process alike sprouting of plants from a seed. [71:17] Afterwards He the Exalted will return you people in her (Earth); and He the Exalted will bring you out, in the manner of exiting. [71:18]

15.15. Today we have Zogote Development Tree which was verbally mentioned:

مَّا لَكُمۡ لَا تَرۡجُونَ لِلَّهِ وَقَارٗا ١٣ وَقَدۡ خَلَقَكُمۡ أَطۡوَارًا ١٤

- What is for you people that you do not make yourselves graceful by putting firm hopes for Allah the Exalted [71:13]—While the fact is that indeed He the Exalted created you people in manner of few diverse stages - in changing measures and lengths. [71:14]

15.16. The manner of creation is indicated by Cognate Adverb (المفعول المطلق) which is a broken plural of paucity (أَطۡوَارًا). Its Root leads to the perception of extent, span, and elongation of a thing with regard to space or time. An example of its application is to refer "the pavement, sidewalk of a house, dwelling which extends to its faraway courtyard". It refers to Mountain range which is a series of mountains or hills ranged in a line connected by high ground.

16. **Creation - subsequent stage: مُضۡغَةٗ: Embryo**

(i) It is of two types: Ectopic Pregnancy

(ii) The place of clinging where the one becoming: مُضْغَةً would get created: Womb

16.1. The source of creation of neonate human keeps changing from stage to stage. The last is described:

ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ

- Afterwards lapse of time He the Exalted created you in different manner from the segment of a sperm (the origin of Adam's progeny)—Afterwards lapse of time being in the location of alliance and affinity, Our Majesty created you from the specific sperm in the manner of a creature lovingly combined with one at higher place that is fond of hang out. [zygote-Greek "zogotus" meaning "joined"] —Afterwards lapse of time remaining in that state Our Majesty created you from a creature in a state chewed like morsel of flesh (embryo)— [Refer 22:05][87]

16.2. The origin of life in procreation by a spouse is mentioned *four times* by associating it with distinct entity by conjunction particle: ثُمَّ which acts as adverb indicating time-lapse of varying intervals taking place in sequence of *different frames of reference*. Number 4 is a number of focus — a focus on building a secure foundation for future — a focus on the details of the steps required to reach specific goals. It symbolizes the four elements of air, fire/heat/warmth, water, and earth, representing the importance of collaboration and unity in achieving our goals. These are also the constituents of human life. Additionally, the number 4 embodies practicality, structure, and hard work. In medical parlance this time frame is referred as *three trimesters* of pregnancy to record changes that take place slowly over time. But Qur'ān is describing origin and complete life cycle, outside and including reproduction. "Three trimesters" is generally true; but is not universal since it is possible for babies born premature nine months to survive and cared as living human being.

ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً

- Afterwards, having been poured into the "receptacle", Our Majesty created, by associating specific sperm at higher altitude lovingly with another object, a joined unit-creature] zygote-Greek" zogotus "meaning "joined— ["Since the formative process is continuing, thereby, Our Majesty created the joined and already clung-implanted entity [zygote-embryo] in the manner manifesting an organism like a chewed lump — [Refer 23:14]

16.3. The conjunction particle: فَ have conjunctive power (فاء العطف). It joins the noun to noun and a verb to verb; or sentence/clause with the sentence/clause. It is used for connecting and including/gathering/putting together with sequence and ordered

[87] https://www.youtube.com/watch?v=s-Xpa5UZAZs from fertilization to childbirth | 3d medical animation.

arrangement indicating partnership/association, inclusion or participation of later with the earlier entity. It relates things in sequenced manner without time lag (الترتيب بغير مهلة) except naturally required for completion of the first mentioned. It is a particle of classification or gradation which unites single words, indicating that the objects enumerated immediately succeed or are closely behind another (التعقيب).

16.4. The verbal noun: **مُضْغَةً** (pattern: **فُعْلَةٌ**) is cognate adverb. Its Root:غ م ض signifies an act of crunching food with teeth; and chewed state of morsel of flesh or sticky substance. This is exact description how it would look like when focused upon:

17. Embryo: مُضْغَةً is of two types: Ectopic Pregnancy. The place of clinging where the one becoming: مُضْغَةً would get created: Womb

17.1. After having become a unique entity as a result of self-sacrifice and congenial negotiations at elevated place it becomes hung. Where did it hung? And where further created as entity looking like bitten by teeth leaving marks termed "embryo" in medical science (from Greek, meaning "into--swell, grow")? It is clarified:

فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ

- Since the formative process is continuing, thereby, Our Majesty created the joined and already clung-implanted entity [zygote-embryo] in the manner manifesting an organism like a chewed lump — It (embryo) is of two types, one made to be created [the zygote joined with womb's wall] and the other opposite of that which is created [the zygote joined with fallopian tube wall-Ectopic pregnancy, not to be created but to scatter-- —[It is mentioned so that Our Majesty might make manifest for you the worldly life and life on resurrection] and that only that gets created whom We wish to create.[23:14].--

17.2. The adjectival trait of: مُضْغَةً embryo is described by passive participle (مُّخَلَّقَةٍ) denoting that it is one that would be created as human being; and or it is other than one who would be created to be an entity in the world. The one who is not to be created is the one who hung in the Fallopian tube; and it is called Ectopic Pregnancy.[88]

17.3. Medical specialists who assist couples for In Vitro Fertilization (IVF) should reflect on the given information, and parenthetical remark. Not every embryo will cling to the wall of uterus. Doctors may give better results in chances of success if entire ejaculation is put in the laboratory dish. When egg has the final say selecting a sperm, may be the uterus wall also has the final say to foresee or smell the aroma of destined to birth embryo.

17.4. The place of clinging where the: مُضْغَةً embryo would get created is Womb.

Upon searching the internet to find when we acquired knowledge about Ectopic gestation we find Abū al-Qāsim Khalaf ibn al-'Abbās al-Zahrāwī al-Ansari (أبو القاسم خلف بن العباس الزهراوي; 936–1013) is who first described "abdominal pregnancy"[89], a subtype of Ectopic pregnancy where the embryo is growing outside the womb in the abdomen. Then French physician Pierre Dionis who in 1978 wrote:

"If the egg is too big, or if the diameter of the tuba Fallopiana is too small, the egg stops and can get no farther, but shoots forth and takes root there; and, having the same communication with the blood vessels of the tuba that it would have had with those of the womb, had it fallen into it, it is nourished, and grows big to such a degree that the membrane of the tuba being capable of no such dilatation as that of the uterus, breaks at last, and the foetus falls into the cavity of the abdomen; which occasions the

[88] https://en.wikipedia.org/wiki/Ectopic_pregnancy
[89] https://en.wikipedia.org/wiki/Al-Zahrawi

death of the mother by breaking open its prison." (Quoted with thanks[90])

17.5. But to describe the history accurately and honestly, it is the Publisher of Qur'ān who firstly imparted the information and knowledge about two types of embryo (مُضْغَةً), one which will get created and the one as other than who will get created. The Messenger keeps telling them in every-present what they hitherto not knew:

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾

- Realize it; he (Messenger Mohammad *Sal'lallaa'hoalaih'wa'salam*) imparts you the information-knowledge which hitherto you did not have. [Refer 2:151]

17.6. Only that embryo (مُضْغَةً) is destined creation which was made to hang and stay in the wombs (uteruses) of mothers for a determined duration of time:

وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا

- And Our Majesty implant-make those reside in the wombs whom Our Majesty so will, towards a determined length of time with appointed termination moment. Afterwards the lapse of appointed duration; Our Majesty discharge you as an infant. [Refer 22:05]

17.7. It is the wombs of mothers where the would-be-human is created because it has the space and capability to expand to reciprocally adjust to the baby growing in size:

ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾

- Allah the Exalted persistently knows that which each female invisibly carry in pregnancy — And He the Exalted knows as to how much the Wombs (Uteruses) keep contracting/getting inside/squeezing, and as to how much they keep expanding. Take note, every tangible entity introduced in physical realm from His Grace is created by measure - quantity - volume. [13:08]

17.8. It is our common knowledge that entire Existence has two realms: one Realm that is within the reach of direct observation while the other Realm is not. Who can be the best Author of a book that encompasses time-space for which reason it can be personified as ever-living? Obvious answer is that the best Author is He Who is:

عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾

- He the Exalted is the Knower of the Invisible and the Visible domains, continuously and simultaneously — Indeed Allah the Exalted is eternally the Greatest, The Exclusively most exalted Dominant. [13:09]

17.9. The place of procreation is mother's womb:

[90] https://www.ogmagazine.org.au/15/1-15/bold-suggestion-history-treating-ectopic-pregnancy/

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ

- He the Exalted is the One Who gives you the unique facial identity while lodged within the wombs, whatever features He the Exalted decides. [Refer 3:06]

17.10. The structure of wombs was also disclosed:

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ

- He the Exalted keeps creating you the living human beings. This creation proceeds in a place within the abdomens of your respective mothers. The manner of creation is successive, creation after a stage of creation. This multiple creative process happens inside the three layered darkness (uterus). [Refer 39:06]

17.11. It stated that man is created as anew creation after earlier creation within a place in abdomens of mothers which is three layered womb.

17.12. Biased and prejudiced Orientalists contend that the Publisher of Qur'ān plagiarized Hellenic views on embryology, naively overlooking that the Qur'ān is the first who declared **Plagiarism[91] is a cognizable offence; output liable to seizure, and person disqualified for further publication.**

17.13. Historical account is that ancient Greek and Roman physicians like **Hippocrates** and **Galen** wrote extensively about the female reproductive system but did not accurately describe the uterine layers.

17.14. The knowledge of the uterus's three-layered structure evolved gradually, reaching its modern form in the 19th century as histology and microscopy became integral to anatomy. While no single individual is credited with the "discovery," the work of anatomists from the Renaissance to the modern era collectively established this understanding. Anatomists such as **Andreas Vesalius** advanced the understanding of the uterus by dissecting human cadavers, but detailed knowledge of its layered structure was still incomplete. Modern anatomy began to precisely identify the three layers of the uterus through systematic dissection and the advent of histological (tissue) studies. Contributions from anatomists like **William Hunter** and other European scientists clarified the structural and functional roles of these layers.

17.15. Encyclopaedia Britannica describes uterus under the caption "The female reproductive system" (quoted with thanks)

"The uterus is composed of three layers of tissue. On the outside is a serous coat of peritoneum (a membrane exuding a fluid like blood minus its cells and the clotting factor fibrinogen), which partially covers the organ. In front it covers only the body of the cervix; behind it covers the body and the part of the cervix that is above the vagina and is prolonged onto the posterior vaginal wall; from there it is folded back to the rectum. At the side the peritoneal layers stretch from the margin of the uterus to each side wall of the pelvis, forming the two broad ligaments of the uterus.
The middle layer of tissue (myometrium) is muscular and comprises the greater part

[91] Plagiarism is defined as: "wrongful appropriation"; "close imitation"; or "purloining" of another author's "language, thoughts, ideas, or expressions", and the representation of them as original work.

of the bulk of the organ. It is very firm and consists of densely packed, unstriped, smooth muscle fibres. Blood vessels, lymph vessels, and nerves are also present. The muscle is more or less arranged in three layers of fibres running in different directions. The outermost fibres are arranged longitudinally. Those of the middle layer run in all directions without any orderly arrangement; this layer is the thickest. The innermost fibres are longitudinal and circular in their arrangement.
The innermost layer of tissue in the uterus is the mucous membrane, or endometrium. It lines the uterine cavity as far as the isthmus of the uterus, where it becomes continuous with the lining of the cervical canal. The endometrium contains numerous uterine glands that open into the uterine cavity and are embedded in the cellular framework or stroma of the endometrium. Numerous blood vessels and lymphatic spaces are also present. The appearances of the endometrium vary considerably at the different stages in reproductive life. It begins to reach full development at puberty and thereafter exhibits dramatic changes during each menstrual cycle. It undergoes further changes before, during, and after pregnancy, during the menopause, and in old age. These changes are for the most part hormonally induced and controlled by the activity of the ovaries." (Unquote)

17.16. Just reflect whether it can be considered as the insights of the exalted Messenger Muhammad *Sal'lallaa'hoalaih'wa'salam*, or it is the insights revealed and taught to him by *Ar'Reh'maan*, the Reservoir of Knowledge. The Qur'ān presents embryological details that align closely with discoveries made centuries later, showcasing its timeless relevance. The circumstantial clause **"creation after creation"** (خَلْقًا مِّنۢ بَعْدِ خَلْقٍ ۚ) reflects the stages of human development, from zygote to embryo to fetus, which modern embryology confirms. The **three layers of darkness** indicate a comprehensive understanding of the protective and developmental environment provided by the uterus.

18. **Developing and making عِظَٰمًا skeleton; and then made it in wrapped state looking meat.**

18.1. Qur'ān concatenates facts in perfect sequence and chronological order. The concatenation[92], consistence[93] and contiguity[94] reflect the superb organization of a book. It aids the reader's cognitive capability in gradually raising his level of enlightenment as it keeps building the background knowledge. After the creation of first human couple the origin and source of life and procreation is mentioned four times by the conjunction particle: ثُمَّ, the last being: مُضْغَةً; embryo in the womb. It stays therein for a determined duration. Further creation is in the state of skeleton. When word creation is used, then either the object is to be named or described by features which give it physical and cognizable existence. The new creation is: عِظَٰمًا skeleton:

فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا

- Since the formative process is continuing, Our Majesty created the joined and already clung-implanted clot [zygote-embryo] in the manner manifesting an organism like a chewed lump — Thereto, Our Majesty created the like chewed lump entity in the manner manifesting existence of bones-skeleton —[Refer 23:14]

18.2 The verbal noun: عِظَٰمًا (pattern: فِعَالٌ) is cognate adverb. Its Root: ع ظ م leads to the perception of big, great and strength; thereby said of anything great; skeleton, bones. The same entity is created in the manner to give appearance - manifestation to skeleton. It is not the object of verb. It is manifested from Paraxial Mesoderm of the already existing entity. It includes skeletal muscles, cartilage and bones.

18.3. Skeleton also has joints. It is mentioned along with amazing information which is now being done in real life:

نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾

- Our Majesty created them. And Our Majesty have rendered strong their joints— And when Our Majesty would have so desired, Our Majesty would [expose the knowledge to] replace the like of them, in the manner of substitution.[76:28]

18.4. Developing and making عِظَٰمًا skeleton in wrapped state looking meat. The next development in sequence is disclosed:

[92] link (things) together in a chain or series. The state of being interconnected.
[93] 1. constancy: the ability to maintain a particular standard or repeat a particular task with minimal variation 2. coherence: reasonable or logical harmony between parts
[94] 1. closeness or contact: closeness in space or time to something, or actual contact with it along one side

فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا

- Thereto, Our Majesty garbed the bones-skeleton, covered with meat. [Refer 23:14]

18.5. The delicate difference between the two created organisms as distinct entities is evident by repetition of verbal sentence: خَلَقْنَا. Its repetition emphasises the transition from one distinct stage to another, such as the formation of bones and then their wrapping in flesh. This differentiation reflects modern understanding that bones and muscles arise from separate but interconnected developmental processes within the paraxial mesoderm. The verbal sentence of wrapping (كَسَوْنَا) reflects unity and functional integration, symbolizing the interconnectedness of creation. The sequence highlights divine omniscience, as each stage is crafted with purpose and interconnectedness.

18.6. Modern embryology identifies the paraxial mesoderm as the source of somites, which differentiate into[95]: **Sclerotome**: Forms bones; and. **Myotome**: Develops skeletal muscles.[96] The mention of skeleton formation followed by muscle development in the Qur'ān reflects this biological reality.

18.7. The conjunction (فَ) shows the sequence of later mentioned action. The verb stems from Root: ك س و which signifies to wrap a body with a wrapping garment of single piece. The described sequence of skeletal development followed by muscular wrapping is consistent with the timeline observed during human development, where ossification (bone formation) begins before muscular structures are fully developed and integrated[97].

18.8. The wrapper is: لَحْمًا; meat from Root: ل ح م. Ibn Faris stated it leads to the perception of intergraded, interference, overlap, engages, like the flesh/meat that obvolute, imbricate; overlap some of it in some. Lane's Lexicon: "He closed up the hole thereof with a patch; meaning a garment, or piece of cloth, and a skin, or hide. It coalesced, consolidated, closed up, or became closely united." Meat is an eatable, be it of mammals, fish or birds:

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ

- He the Exalted has forbidden upon you people specifically the dead corpse-mammal who has died a natural death, and the [flowing liquid] blood, and the meat of swine - pig —[Refer 2:173]

وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا

- And He the Exalted is the Only Who has subjected the water-reservoir to a set discipline —Wherefore you people may eat fresh and tender meat —[Refer 16:14]

[95] https://elifesciences.org/articles/68925
[96] https://discovery.lifemapsc.com/in-vivo-development/paraxial-mesoderm
[97] https://en.wikipedia.org/wiki/Paraxial_mesoderm

أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ

- Would anyone of you like to say that he might eat the meat of his dead brother whereat you people would have hated it? [Refer 49:12]

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

- And the flesh of edible birds that which they would individually desire— [56:21]

18.9. Meat is defined as all parts of an animal that are intended for, or judged as safe for human consumption. It comprises of three major components: muscle cells, connective tissues, and fat.

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ
وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ
بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾

- Know the history on this subject; Our Majesty had declared prohibited, whole of the quadruped mammal possessing nail, upon those who practiced Judaism— And Our Majesty had partly prohibited their fats in the species Cow and sheep/goat — Except the fat their backs had laden or the intestines; or that fat which mingled itself with the skeleton/bones. This was requital Our Majesty adjudged for them for their insolence. Mind it; Our Majesty is most certainly the truthful. [6:146]

18.10. Chemical composition of meat: Animal muscle tissue includes water, amino acids, carbohydrates, minerals, vitamins, and flesh, but the edible parts are mainly its muscle tissue. Meat muscle is made out of fibers that are bundled together with connective tissue. Muscle fibers, also known as *myofibrils,* contain filaments arranged in a repetitive pattern alongside the other myofibrils.

18.11. An instance is mentioned regards resurrection/revival of life after death.

وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ

- And look towards your donkey only to find it just as crumbled-decayed bones---Be informed, the purpose of all this is to render you a demonstrative Sign for the people to perceive and understand death and resurrection.-- And keep eye on the bones to see how Our Majesty raise them as skeleton — Afterwards Our Majesty garb them (bones); covered with meat". [Refer 2:259]

18.12. The skeleton appears covered by apparel of meat. Muscles were turned into meat which appears an eatable. Live meat has a neutral pH of around 7m; the final pH of raw meat (dead) is around 5.5 which are more acidic than live muscle. The meat we consume is mostly made up of animal muscles that have gone through a conversion process that begins when slaughtered. Thus Muscle is not meat.

18.13. Rendering parts of embryo: مُضْغَةً into acoustic and optical faculty and baking establishments: Brains. During developmental stages certain elements are rendered into organs for different faculties essential for human:

وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَۚ

- You the Messenger [*Sal'lallaa'hoalaih'wa'salam*] pronounce, "He the Exalted is the One Who has given prominence to you people —Moreover, He the Exalted did render some parts for you people as the listening - acoustic faculty; and some as the observing - optical faculty; and some as Processing-Integrating-Perceiving: Baking establishment: the Brains as locus of gaining knowledge and enlightenment. That gratitude which you people express is meager compared to the favours done. [67:23] [let us be not like majority; frequently say الحمد لله]

18.14 Action signified by the Verb: جَعَلَ always occurs after: خَلَقَ a thing has been created. It is rendering an already existing thing as something different and particular. Therefore, it needs two objects, one that already exists and the one after rendition. It necessarily means the already existing thing did have the potential to be rendered as such. It is only matter of time and occasion of so rendition. Today we are aware every development and rendition is already specifically mentioned in the DNA of Zygote: عَلَقٍ. *The Publisher - Spokesperson - Universal Messenger of the Author is also asked to voice it.*

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَۚ قَلِيلًا مَّا تَشْكُرُونَ ٢٣

- You the Messenger [*Sal'lallaa'hoalaih'wa'salam*] pronounce" ,He the Exalted is the One Who has given prominence to you people— Moreover, He the Exalted did render some parts for you people as the listening - acoustic faculty; and some as the observing - optical faculty; and some as Processing-Integrating-Perceiving: Baking establishment: the Brains as locus of gaining knowledge and enlightenment. That gratitude which you people express is meager compared to the favours done. [67:23]

18.15. Whatever we have read so far in sequence that is reflected by the Medical Science of recent times in the Zygote Development Tree chart.[98]

[98] https://discovery.lifemapsc.com/in-vivo-development/paraxial-mesoderm

19. **Finalization of Creation and time to exit the "Guesthouse" like Paradise Lost**

(i) Face: the unique cognition

(ii) Original location: warning to the elite of People of the Book
(iii) Facilities he/she enjoyed as guest in mother's wom

(iv) State on landing in new world.

19.1. The stages of development and manifestation of various parts and organs is progression; from joining of sperm with another entity (ovum; woman's egg) at elevated location, first becoming a unified whole (Zygote-ٱلۡعَلَقَةَ), and then clinging to the wall of womb, then manifesting advanced state (ٱلۡمُضۡغَةَ-embryo/fetus). Thereat staying there for appointed duration of determined end, a neonate, last creation is expelled, a prominent creation given a unique name:

فَخَلَقۡنَا ٱلۡعَلَقَةَ مُضۡغَةٗ فَخَلَقۡنَا ٱلۡمُضۡغَةَ عِظَٰمٗا فَكَسَوۡنَا ٱلۡعِظَٰمَ لَحۡمٗا ثُمَّ أَنشَأۡنَٰهُ خَلۡقًا ءَاخَرَۚ فَتَبَارَكَ ٱللَّهُ أَحۡسَنُ ٱلۡخَٰلِقِينَ

- Since the formative process is continuing, thereby, Our Majesty created the joined and already clung-implanted entity [zygote-embryo] in the manner manifesting an organism like a chewed lump — It (zygote) is of two types, one made to be created [the zygote joined with womb's wall] and the other opposite of that which is created [the zygote joined with fallopian tube wall-Ectopic pregnancy, not to be created but to scatter]— And Our Majesty implant-make those reside in the wombs whom Our Majesty so will, towards a determined length of time with appointed termination moment. Afterwards the lapse of appointed duration; Our Majesty discharge you as neonate.[Refer 22:05]

19.2. The last sentence is repeated later as rhetoric device called "Epistrophe" which means "turning back upon". Main purpose is to give emphasis to an idea. It makes the ideas more memorable and the resulting rhythm can make the words more pleasant to read or listen to. It also creates an emotional appeal so that audience feels more connected to the words.

ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ يُخۡرِجُكُمۡ طِفۡلٗا

- Afterwards the sperm having been poured into a place (مُّسۡتَوۡدَعٞ) and having lovingly and affectionately joined another object He the Exalted created you from this clot having become in implanted/clung state [zygote-Greek "zogotus" meaning "joined"-embryo] —Afterwards the lapse of appointed duration He the Exalted discharge you as neonate. [Refer 40:67]

19.3. It turns us back to the original source of neonate which is: عَلَقَةٗ; zygote when it has clung to the wall of the womb. It reveals all what is manifested - given apparent state later was present in it. Creation is to give physical appearance to something existing in abstract realm or dormant and not to cognizance.

فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾

- Thereto, Our Majesty garbed the bones-skeleton, covered with meat— Afterwards upon lapse of time; Our Majesty developed him in to ultimate creation: human being. Therefore, Allah the Omnipresent, Perpetual, the Absolute is the best of creators. [23:14]

19.4. The last state of creation grants the baby prominence reflected by Form-IV verb: أَنشَأْنَٰهُ, from Root: ن ش ء; worthy of naming, mention and recognition.

وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾

- And (has he not been informed about this fact mentioned in old papers) that indeed He the Exalted has created the pair; the male and the female— [53:45] Both created from a segment of a sperm when she (sperm) is poured/lodged. [53:46] And indeed it is upon Him the Exalted to decide and give the ultimate propagation and prominence. [53:47]

19.5. Face: the unique cognition. Original location: warning to the elite of People of the Book. Cognizance is by face. The variety of human faces is far greater than that of most other animals, making each of us unique. Face is front of head from the forehead to chin and ear to ear.

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ

- He the Exalted is the One Who gives you the unique facial identity while He the Exalted is the One Who gives you the unique facial identity while lodged within the wombs, whatever features He the Exalted decides. [Refer 3:6]
- And He the Exalted has given you unique facial identity, thereby, He the Exalted gave symmetrical beauty to your facial features —[Refer 40:64; and 64:3]

19.6. Original location of face: warning to the elite of People of the Book. The whole process of procreation is succinctly described:

ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴿٨﴾

- The One Who created you, then gave you attribute of proportionality and exacting balance for efficient performance; thereby, He the Exalted curved you [82:07] — In what shape He the Exalted proportioned you? That which He the Exalted decided, He accordingly superposed/pattern you. [82:08]

19.7. The Root of third person perfect Form-II Verb: فَسَوَّىٰكَ is "س و ى" which signifies to fashion in a suitable manner, make adopted to exigencies or requirements; perfect a thing, to put a thing into right or good state, and equation. It renders the object in the condition of optimal functioning. Then the act done was: فَعَدَلَكَ which stems from Root: ع د ل, which, according to Ibn Faris signify perception of equality and justness; and (اعوجاج), **curvature, bending**. It is about the shape and facial features. The answer is that it was in whatever shape Allah the Exalted has decided.

Unlike four legged animals; human as two legged have a bend in the neuraxis between the brain stem and the diencephalon, along with a bend in the neck, so that the eyes and the face are oriented forward. This major curve is called the cephalic flexure. The people of the Book are sternly warned about a possibility:

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ ءَامِنُواْ بِمَا نَزَّلۡنَا مُصَدِّقٗا لِّمَا مَعَكُم
مِّن قَبۡلِ أَن نَّطۡمِسَ وُجُوهٗا فَنَرُدَّهَا عَلَىٰٓ أَدۡبَارِهَآ
أَوۡ نَلۡعَنَهُمۡ كَمَا لَعَنَّآ أَصۡحَٰبَ ٱلسَّبۡتِۚ وَكَانَ أَمۡرُ ٱللَّهِ مَفۡعُولًا ٤٧

- O you the people whom Book was given earlier, listen: Heartily believe in that which Our Majesty have intermittently sent (Qur'ān) the Messenger —It (Qur'ān) is Affirmer-Certifier-Sanctifier for that which is found written in the Book with you people [Tor'aat and Injeel]. Comply it before the time that Our Majesty might efface faces (of disavowers); whereby We might return faces [eyes, nose, mouth] to its original position on the back side of them — Or Our Majesty might discard and condemn them who will believe not as We discarded and condemned those companions who violated and transgressed in the matter of Sabbat/promise of abstaining commercial activity for a day. Be mindful; the decision and commands of Allah the Exalted is bound to get executed and become physically accomplished. [4:47]

19.8. The first person sovereign singular subjunctive verb: نَّطۡمِسَ stems from Root: ط م س, which signifies perception of effacing, wiping off of a thing. Its object is faces. And sequel action is described by verb: فَنَرُدَّهَا, (Root ر د د) which signifies returning, reverting to the position of beginning. It is to return an object from its current state and location to its original location wherefrom it reached the current position. The object of verb is faces, and the action will change their orientation to their posteriors - backs (أَدۡبَارِهَآ), rendering direction of standing and walking and looking in opposite directions. Where was the face originally located before bending and curving? It is describing the days of being at the stage of neural tube: Neural Tube; bending and face orientation[99].

19.9. Could someone still be so biased and prejudiced making himself blind of heart not to recognize the Publisher of Qur'ān as the Messenger of Allah the Exalted and the book as Divine Intellectual property?

19.10. Facilities he/she enjoyed as guest in mother's womb. The appointed duration of stay in the wombs was at the cost of:

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حَمَلَتۡهُ أُمُّهُۥ وَهۡنًا عَلَىٰ وَهۡنٖ وَفِصَٰلُهُۥ فِي عَامَيۡنِ

- And Our Majesty have enjoined/given the verdict/decreed upon the human beings to conduct with their parents with affectionate kindness —His mother carried him [in her womb], experiencing loosened bones in languid condition —And his breast-feed weaning is in two years [complete two years-24 months-2:233]—[Refer 31:14]

[99] https://en.wikipedia.org/wiki/Neural_tube

19.11. Qur'ān also uses the rhetoric device of repetition for purposes other than functions normally assigned to it. The sense and manner for conduct is not mentioned indicating and emphasizing that rational man is ordinarily expected to know how he should conduct with parents needing enjoining. And to expand the meaning and ambit of earlier used word regarding it:

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حُسۡنًا

- And Our Majesty have enjoined/decreed upon the human beings to conduct with their parents in balanced appropriate manner (and with affectionate kindness) —[Refer 29:8]

19.12. But all are not caring and need to be enjoined. It also uses to explain and assign specific meanings to a choice word by using another word in the same frame of reference. Further, it adds further information about that frame:

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ إِحۡسَٰنًا

حَمَلَتۡهُ أُمُّهُۥ كُرۡهًا وَوَضَعَتۡهُ كُرۡهًا وَحَمۡلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهۡرًا

- Mind it; Our Majesty have enjoined-given the verdict-decreed upon the human beings to conduct with their parents with affectionate kindness.
  His mother carried him in her womb bearing hardship; and she delivered him bearing hardship/coercively. His period of bearing in pregnancy and his breast-feed weaning is collectively for thirty months [breast feeding is for complete two years-24 moon months-2:233; hence child can be delivered in six months period of pregnancy] —[Refer 46:15]

19.13. Firstly weaning is prescribed two complete years (24 months) and then the period of pregnancy and weaning is combined to thirty months. It revealed and clarified the misconception and negative doubts arising in minds of some about premature delivery by a wife; indicating a baby can be delivered after six months, and can survive. The state experienced by mother (وَهۡنًا) is further clarified that pregnancy and its delivery has an element of hardship and unpleasantness.

19.14. **The womb of mother is like guesthouse as was the First couple guest in the Paradise. This guesthouse provided same hospitality and facilities that were enjoyed by the First Couple in Paradise:**

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعۡرَىٰ ١١٨ وَأَنَّكَ لَا تَظۡمَؤُاْ فِيهَا وَلَا تَضۡحَىٰ ١١٩

- Certainly the possibility that you face not hunger therein is vouchsafed for you. Neither is there the possibility of problem of clothing – nudity.
  [20:118] And that certainly you will neither experience therein problem of thirst - scarcity of drinks, nor will you experience exposure to heat. [20:119]

19.15. We had moments of joy to laugh and then some moments making us weep in the wombs of our mothers. If we cannot retrieve those moments from memory, let us believe it as told 1400 years earlier than our having experienced it:

وَأَنَّهُۥ هُوَ أَضۡحَكَ وَأَبۡكَىٰ ٤٣

- And that He the Exalted is the One Who made him (Man - fetus) happy to laugh; and He caused him discomfort to weep. [53:43]

19.16. This Ayah highlights the creation of joy (laughing) and discomfort (weeping) within the womb. Modern science now confirms Fetal Emotions and Expressions. It says we first laughed and later at some occasion we wept. Today we have seen that while baby is in the womb facial expressions are developing. Using **4D ultrasound technology**, researchers have observed developing fetuses displaying complex facial expressions, including smiling, grimacing, and frowning. These expressions reflect the development of neuromuscular systems and the fetus's ability to respond to stimuli. Seeing the facial expressions of the baby in the womb is the magic of 4D scan technology.

19.17. The analogy between Paradise and the womb is deeply symbolic: Just as Paradise provides for all needs without toil, the womb sustains the fetus entirely, with the mother's body shouldering the physical demands; **Comfort and Security**: The fetus exists in a state of complete dependency yet unparalleled security, reflecting the protective nature of Paradise.

19.18. The real magic - wonderful; exciting is the mention and sequence. What was verbally mirrored therein we have exactly seen in the pictures and have recognized them. The elevated Universal Messenger did promise:

وَقُلِ ٱلۡحَمۡدُ لِلَّهِ سَيُرِيكُمۡ ءَايَٰتِهِۦ فَتَعۡرِفُونَهَاۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ٩٣

- Moreover, you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] pronounce: "The Infinite Glory and Praise eternally stands specified entirely and exclusively for Allah the Exalted. He the Exalted will henceforth keep visually showing you people His Aa'ya'at: realities in the Universe and your own bodies. Thereat, you people will keep recognizing them as were verbally mirrored." —And warn that your Sustainer Lord is indeed never unmindful; neglecting what acts you people perform." [27:93]

Would someone still make fool of himself by regurgitating it is the book authored by a person of 7th century or plagiarized?

20. **State of neonate on landing in new world**

(i) Homeostasis

(a) Fig;

(b) Olive

(c) Mountain range of Peninsula of Sinai

(d) Town Becca (in city Mecca)

(ii) No knowledge about new world

20.1. It is earlier mentioned that in the process of creation the man is (فَسَوَّىٰكَ) put in the condition of proportion and balance for optimal functional capacity and capability. The neonate is created with unique characteristic defined more precisely and descriptively:

لَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ

- This is to emphasize the veracity of the disclosure that Our Majesty has indeed created the Man to stay in the best proportioned stature- dynamic balance- homeostasis—capable of stability and high rising. [95:04]

20.2. The symmetry and homeostasis is the fundamental characteristic of human body. Homeostasis in a general sense refers to stability, balance or equilibrium. It is the body's attempt to maintain a constant internal environment.

20.3. It is said that the concept of homeostasis was first articulated by the French scientist Claude Bernard (1813-1878) in his studies of the maintenance of stability in the "milieu interieur". He said, "All the vital mechanisms, varied as they are, have only one object, that of preserving constant the conditions of life in the internal environment". The term itself was coined by American physiologist Walter Cannon, author of "The Wisdom of the Body (1932)". The word comes from the Greek homoios (same like, resembling) and stasis (to stand, posture)[100].

20.4. But the fact is Allah the Exalted had informed through the elevated universal Messenger *Sal'lallaa'hoalaih'wa'salam* in the passages of Qur'ān about the concept of Human Homeostasis, 1400 years earlier.

20.5. We will only try to explain the meanings of individual words; grammatical parsing of the sentences and the semantic information embedded therein. We will relate the semantic information by using elementary knowledge of biology and geology which might provide premises for further research to combat diseases that threaten and disturb human homeostasis.

فِىٓ أَحْسَنِ تَقْوِيمٍ : It is Prepositional Phrase coupled with Possessive Phrase that relates to the circumstantial clause of the sentence.

[100] https://en.wikipedia.org/wiki/Homeostasis

أَحۡسَنِ: It is Superlative noun (being in phrase) termed: اسم التفضيل in Arabic. It refers one who enacts or upon whom is enacted the base meaning of the Root. It is noun of pre-eminence. In the superlative sense, these adjectives must always have the article, or else be in the construct state as is here. The basic perception in its Root:" ح س ن" is that of balance and proportion. An exacting balance and proportion makes a thing appropriate and possessor of beauty which is positively delightful.

تَقۡوِيم: It is a Verbal Noun of Form-II from Root "ق و م" signifying perception of standing, straight position on feet as distinct from sitting, reclining or lying. In physical terms, it is the most stable, established and cautious state of strength, alertness and equilibrium, which other postures of sitting, reclining, and lying flat lack. This state grants an ability to quickly react and respond to a sudden threat, attack.

20.6. *The Form-II of verbal noun and verbs are Attributive - Declarative: The derivative verb makes an attribution to object; to consider someone or something to be something.*

20.7. Balance and equilibrium strengthens a thing and grants it stability, prominence and durability. Balance and equilibrium also create a stationary state. This Root thus also conveys the meaning of staying somewhere. And the point of staying becomes a place of gathering.

20.8. Balance and equilibrium causes a state of peace and tranquillity. In whatever shade the words derived from this Root are used the perception of balance and equilibrium, which is the primary condition of standing erect, shall remain predominant. It is thus evident that the concept of Homeostasis was in fact introduced by the Qur'ān in early 7th century by an illustrative possessive phrase

أَحۡسَنِ تَقۡوِيم: the best state of stability, balance or equilibrium.

20.9. *The choice of Verbal Noun instead of a verb is quite revealing.* The verbal noun signifies act and state without time reference. *It signifies that this state is recurring, a continuous phenomenon/process; it is maintained and is restorable at any given point in time.*

20.10. The information is disclosed after swearing by four known objects; binary of fruits, and a binary of geographical location, which obviously reflects their relevance to human's maintainable state of exacting balance. This rhetorical mode of speech/ writing is to affirm the veracity of the statement about to be made to the level of infallible fact. It prompts concentrated attention of the audience that may amaze and incite to reflect and research the subtle and delicate relationship between the oath and the statement made.

وَ ٱلتِّيـنِ وَ ٱلزَّيۡتُونِ وَ طُورِ سِينِينَ وَ هَـٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ

- Swearing by the Fig and by the Olive [95:01]— And by the long stretching mountain range of Peninsula of Sinai [95:02] And by this Town [valley of Ka'aba in Mecca], its attribute is that it is intrinsically rendered safe and secure: [95:03]

20.11. The first object selected for to break the news about the state and condition the man is created, Fig trees, have no blossom on their branches. **Blossom** is inside of the fruit. And its literary "blossom" is in Babylonian mythology and in literature of Christianity and Judaism. They need not blossom externally since they have close relationship of obligate mutualism with their pollinators, both interdependent for continuity of their posterity. Pregnant female wasps[101] are the first to visit the fig, where they arrive attracted by the smell of mature female flowers. On entering she looses her wings and antennae and lays eggs inside. Once the eggs hatch, the wasp larvae feed on the contents of the fig. The male wasp larvae are the first to complete its development and when they reach sexual maturity, they seek female wasps, fertilize them and die inside the fig. The female wasps leave the figs a few days later, coinciding with the male flowers maturation and thus favouring that their exit will be carrying pollen. These fertilized and full of pollen wasps will look for a fig fruit again where to leave the pollen and eggs. Then the cycle begins again. The fig digests the dead wasps and absorbs the nutrients to create the ripe fruits and seeds.

20.12. This cycle of procreation reveals eggs already exist with the wasp, a moving creature, and so the "eggs" of plant, static living creature, are awaiting male counterpart to procreate. Interestingly, human females do not produce a single new egg in their life. They are born with "**egg bank**". On the contrary, average male will produce roughly 525 billion over a lifetime and shed at least one billion of them per month. A healthy adult male can release between 40 million and 1.2 billion sperm cells in a single ejaculation.

20.13. We need not enter into far and against debate about Doctrine of Signatures, which held that the external form of a plant provided a clue to which diseased body organ could be cured by a preparation made from that particular plant. Figs have the nutritional value to increase the motility and number as well to overcome male sterility. Now when we have seen cluster of sperms with microscope, we can compare it with similar look inside the Fig.

20.14. The visible domain is the domain of substance, accident and Instances; objects and events. The invisible domain is abstract, phenomenon, processes, or in one word we may say sciences. Notwithstanding validity and accuracy of Doctrine of Signatures[102], Fact remains every phenomenon that exists is disseminator of information/knowledge, notwithstanding majority seldom observe and pass by.

20.15. Homeostasis is any self-regulating process by which an organism tends to maintain stability while adjusting to conditions that are best for its survival. If homeostasis is successful, life continues; if it's unsuccessful, it results in a disaster or death of the organism. It has become the central unifying concept of physiology.

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[101] https://en.wikipedia.org/wiki/Wasp

[102] The writings of Jakob Böhme (1575–1624) spread the doctrine of signatures. He suggested that God marked objects with a sign, or "signature", for their purpose. Plants bearing parts that resembled human body-parts, animals, or other objects were thought to.
https://en.wikipedia.org/wiki/Doctrine_of_signatures#:~:text=The writings of Jakob Böhme,parts, animals, or objects.

20.16. Qur'ān disclosed the phenomenon by mentioning physically recognized substances in rhetorical mode of prompting to find out its relationship with homeostasis. The other fruit associated with state of homeostasis is Olive, which produces unique of all vegetable oils.

20.17. Those who study nutritional value and health benefits of fruits say it assists the health and function of ovaries. **It is for the biologists to co-relate two fruits with maintenance of immune system of humans**. The Fig (Ficus carica) is mentioned with definite article whereby it denotes the plant and her fruit. It finds mention once in Qur'ān while the plant and fruit Olive is mentioned six times and once her oil/olive oil in Ayah 24:35 where something strange about its Fluorescence is mentioned. I am sure that this information escaped attention of Researchers since Ayah was erroneously translated by George Sale and John Rodwell as under:
George Sale: Verily We created man of a most excellent fabric;
John Rodwell: That of goodliest fabric we created man,

20.18. Immediately after its mention mountain range of Peninsula of Sinai follows. Fruit is said to be native to the land of Peninsula of Sinai. It is specifically mentioned earlier that it was propagated there:

وَشَجَرَةً تَخۡرُجُ مِن طُورِ سَيۡنَآءَ تَنۢبُتُ بِٱلدُّهۡنِ وَصِبۡغٖ لِّلۡأٰكِلِينَ ٢٠

- And Our Majesty Majesty propagated giving prominence to a fruit-bearing tree; it springs forth in some area of the Mountain Range of Peninsula of Sinai — Her other characteristic is that she (the Olive tree) grows accompanied with the oil, and a colouring - pigmentation substance beneficial for the eaters. [23:20]

20.19. The female tree is the object of verb: أَنشَأۡنَا in previous verse; it is specified in the next two sentences. It was prominently known already that it produces particular oil (word is definite by prefixed article). But the second part of the compound sentence which conjuncts to verb (تَنۢبُتُ) and (بِ) preposition: صِبۡغٖ لِّلۡأٰكِلِينَ has never been given attention by translators and exegetes, naively translating it as "relish/sauce for eaters", since it cannot be the object of تَنۢبُتُ. The other product: صِبۡغٖ is in absolute indefinite state with Tanwin, which necessarily needs to be specified. It is a verbal noun that signifies the occurrence of an action or a state without association with a tense of time. Its Root: cloth a which by procedure and method thesignifies [103]ص ب غ or something is coloured by merging and sinking it in the coloration water/liquid. Colour is given to white object. It is specified by prepositional phrase. The preposition: لِ is (العلة) for pointing out reason, cause, purpose, outcome, result, or effect; and the definite article particularizes eaters.

20.20. It is reported in the Grand Qur'ān that one of the unprecedented displays (miraculous show in common parlance) demonstrated to Bani Iesraa'eel by the elevated and distinguished Messenger Easa alahissalam was the curing of the patients suffering from Vitiligo: a skin disorder in which smooth whitish patches appear on the skin.

[103] http://haqeeqat.pk/roots/(801).htm

أَنِّي قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ وَ أُبْرِئُ ٱلْأَكْمَهَ وَ ٱلْأَبْرَصَ

- [On attaining manly maturity and appointed Allah's Messenger] Easa son of Maryam addressed Bani Iesraa'eel that; "Indeed, I have come to you people along with unprecedented display-miraculous demonstration which is irrefutable evidence from your Sustainer Lord. And with Allah's prior will, I relieve the blind by birth and victim of vitiligo: a skin disorder in which smooth whitish patches appear on the skin"— [Refer 3:49]

وَ تُبْرِئُ ٱلْأَكْمَهَ وَ ٱلْأَبْرَصَ بِإِذْنِى ۖ

- And recall when you, with My permission, used to relieve those suffering from blindness by birth and vitiligo —[Refer 5:110]

20.21. Sign "ءَايَةٌ" is defined as an object, event or phenomenon whose presence or occurrence indicates the existence, presence or occurrence of something else, the relationship being asymmetric. Phenomenon is a fact or situation that is observed to exist or happen, especially one whose cause or explanation is in question.

20.22. Sign is the *Indicator* which exists as an indication of another's existence or another phenomenon, the *Indicated*. Moreover, everything has two aspects, one apparent and visible perceivable through sensory organs; and the other is invisible but integral part of that thing. Therefore, this Root signifies as Er-Rághib stated any apparent thing inseparable from a thing not equally apparent so that when one perceives the former he perceives the other to a certain extent which he cannot otherwise perceive. This is the visual side of learning knowledge. The other source of knowing and perceiving things is verbal. When the creator of a thing; who knows absolutely the visible and invisible aspect of that thing, verbally narrates about that thing, such verbal statement is: "ءَايَةٌ" in the true sense of the word since it mirrors established realities and facts.

20.23. The object of verb is: ٱلْأَبْرَصَ from Root: ب ر ص. Classical Lexicon (لسان العرب) says it is well known disorder, it is: وهو بياض يقع في الجسد white patches that appear on the body. It thus obviously refers "Vitiligo" which is a condition where white patches develop on the skin, wanting act and state of coloration (صِبْغٍ).

20.24. It is believed or stated; Vitiligo[104] has no cure but treatment might stop or slow the discolouring process and return some colour to skin. The exact cause is also unknown. But how can it be presumed it has no cure when we have written evidence that victim was made free of it (أُبْرِئُ), not merely alleviated. The verb and the object indicate it is not a disease but a Disorder. May be olive trees in Sinai peninsula has some unique features to colour the skin of vitiligo victims on eating olive straight from the tree without removing oleuropein and phenolic compounds, or subjecting it to any process for making it palatable. Research must be done in the light of clue in the Verse.

[104] https://www.niams.nih.gov/health-topics/vitiligo

20.25. Prior to the nomination of the Last and Universal Messenger all the Messengers of Allah the Exalted, in addition to specific Book, were given seemingly supernatural unprecedented displays which could not be explained under causality and were termed miracles. These were signs certifying the Person as the Messenger. The last Messenger deputed towards individual nation was elevated Easa son of Maryam. Among others, one display was relieving from blindness the born-blind:

وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ

- "And with Allah's prior will, I relieve the blind by birth and victim of vitiligo: a skin disorder in which smooth whitish patches appear on the skin"[Refer 3:49]

20.26. The verb used is from Root: ب ر ء, the primary signification is to release or relieve a person from something restrictive and setting him free, immunized, absolved, and thus secure and safe. Since it has happened, thereby, relieving of born-blind from his blindness is a possibility. The land where this was happening is also famous for Olive tree. The Olive tree and olive oil finds mention in Ayah 35 of Chapter 24 titled "White Light" where to me it seems the human Eye in relation to light is defined and explained.

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ
ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ

- Allah the Exalted is the One -- the White Light possessed by the Skies and by the Earth; recognizing and acknowledging Him the focus of all effort, perform its job associating with His Glorifying praises — The comparative of the Visible Light, inserted by Him the Exalted, for portrayal: There is niche like chamber on the face/surface; An instrument that illuminates the day-break is embedded therein (feminine chamber) —The peculiar characteristic of the illuminating instrument is that it is located within an arched transparent object [may be like cornea] —The arched transparent object is like as if it were a planet characteristically shining like pearl —

يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ

- Its peculiar feature is that it is kept glistening and warm initiating the process by a particle of perpetuated/ever green tree, an olive, characteristic of that particle is it has neither association/orientation/direction with east, nor with west— Her oil (olive tree) is almost near exciting it (pearl like planet) to radiating heat and light though fire has not touched it — exciting will happen anyway—Visible Light is banded-arrayed upon visible light [Spectrum of visible light].

20.27. The White Light is exemplified as if there were: possessive phrase كَمِشْكَوٰةٍ[105]; comprising of exemplifying noun and feminine noun (negatively charged) that denotes a niche on the face of wall, not extending through, in which a lamp, placed

[105] http://haqeeqat.pk/roots/(774).htm

therein, gives more light that it does elsewhere. Her characteristic feature is expressed by inverted nominal sentence with elided but explicit predicate: فِيهَا مِصْبَاحٌ: An instrument (masculine/positive charge) that illuminates the day-break is embedded therein (feminine chamber مِشْكَوٰة). Noun of instrument stems from Root: ص ب ح that denotes early moments of the day, time between daybreak and sunrise.

20.28. Its peculiar feature is described by defining its location by nominal sentence: ٱلْمِصْبَاحُ فِى زُجَاجَةٍ: Locative adverb, Root: ز ج ج; classical Lexicons state its basic perception is to refer something which is thin, or fine; things made from glass; iron piece at the back of spear, arched eyebrows. And then this feminine object (negatively charged) is exemplified with masculine object: كَوْكَبٌ دُرِّىٌّ; adjectival phrase; the adjectival portrayal of planet is: دُرِّىٌّ stemming from Root: د ر ر; it denotes pearl, large pearl; it is so named for reason of shimmering that is seen in it because of its clarity, clearness seeming if it was wavering water. Ibn Faris has so beautifully described the reason why this Root is used to describe a Pearl. Lustre describes the beauty we see as light travels through the nacre of the pearl. It is the nacre that causes light to refract from the pearl's layers, giving each pearl its unique milky appearance.

20.29. The second feature of above referred: كَوْكَبٌ is described by verbal sentence: يُوقَدُ مِن شَجَرَةٍ مُّبَـٰرَكَةٍ; verb is Passive Imperfect of Form-IV denoting that its Proxy subject is kept in the state signified by the verb. It signifies kindling fire for which fuel is needed and its affect is light and warmth of surroundings. And how it is initiated is described: مِن شَجَرَةٍ مُّبَـٰرَكَةٍ: Prepositional phrase coupled with adjectival phrase. The preposition is for: إبتداء الغاية to denote the commencement for the purpose originating from a part/particle of a tree belonging to the species that will survive, not subject to extinction, and then it is specified as Olive tree. Later specific feature of that part/particle of Olive is mentioned: لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ that it has association - direction with location neither east nor west.

20.30. Another feature of Olive is mentioned by a deficient verbal sentence: يَكَادُ زَيْتُهَا يُضِىٓءُ it is almost near that her oil exciting it (pearl like planet) to radiating heat and light. And circumstantial clause says: وَلَوْ لَمْ تَمْسَسْهُ نَارٌ though fire has not touched it, exciting will happen in any case.

20.31. The affect is mentioned by the nominal sentence using indefinite nouns: نُّورٌ عَلَىٰ نُورٍ: ray of light is upon another ray of light.

20.32. I have tried to analyse the meanings of individual words, grammatical units and structures and syntactic elements to the best of my ability and concentration for the Eye specialists. The mention of Olive oil is quite interesting and attention catcher. Today we know about fluorescence. I found a report at National Library of Medicine[106] about Olive oil that says:

Fluorescence spectra measurement of olive oil and other vegetable oils:

"All oils studied, except extra virgin olive oil, exhibited a strong fluorescence band at 430-450 nm. Extra virgin olive oil gave a different but interesting fluorescence spectrum, composed of 3 bands: one low intensity doublet at 440 and 455 nm, one strong at 525 nm, and one of medium intensity at 681 nm. The band at 681 nm was identified as the chlorophyll band. The band at 525 nm was at least partly derived from vitamin E. The low intensity doublet at 440 and 455 nm correlated with the absorption intensity at 232 and 270 nm of olive oil." (Un-quote)

20.33. May be there is some cue for the Specialists - Ophthalmologists for treatment of corneal blindness. Vision is the perception of light. After defining light there is parenthetic sentence in relation to Grand Qur'ān by epithet White Light:

يَهْدِي ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾

- --Allah the Exalted guides for perceiving His Visible Light (Grand Qur'ān) about whomever He so decides--And Allah the Exalted strikes examples-similitude-equations-contrast for the benefit of people. Be mindful; Allah the Exalted is eternally the Knower of each and all that exists. [24:35]

20.34. Town Becca (in city Mecca) is referred to inform about perfect balanced - homeostasis feature of human creation:

وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ﴿٣﴾

- And by this Town [valley of Ka'aba in Mecca], its attribute is that it is intrinsically rendered safe and secure: [95:03]

20.35. This oath taking sentence contains masculine nouns and pronouns. Like the use of: هَٰذَا الْبَلَدَ in the prayer of Iebra'heim [*alai'his'slaam*-2:126; 14:135] here هَٰذَا الْبَلَدِ refers not to the City of Mecca; but it is well known Town, geographically a valley in the interior of which is the Kaaba. If the intention was to refer to City of Mecca, the pronoun and nouns would have been feminine.

20.36. The word used in the prayer is: ءامِنًا an Active Participle: accusative; [أَمْنٌ Verbal noun] and in the adjectival phrase: الْبَلَدِ الْأَمِينِ the adjective: الْأَمِينِ is an adjective resembling Participle [المشبهة الصفة]; Definite; [أَمَانَةٌ/أَمْنٌ Verbal noun]. The Adjective resembling participle, or termed as Verbal Adjective, is a noun derived from an intransitive verb in order to signify the one who establishes an action or state with the meaning of permanence.

[106] https://pubmed.ncbi.nlm.nih.gov/11128149/

20.37. This Town/Valley, hosting the Sacred House of Allah the Exalted - Kaaba, is also the locality where the elevated Last Messenger resided for major part of his corporeal life:

لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ۝١ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ۝٢

- Nay! I swear by this Town [valley in Mecca] — [90:01] And you the Messenger [Muhammad *Sal'lallaa'hoalaih'wa'salam*] are popular resident of this Town. [90:02]

20.38. Here also Demonstrative Pronoun and definite noun is singular masculine that refers the Town, not the City Mecca. The residence of the elevated Messenger Muhammad *Sal'lallaa'hoalaih'wa'salam* in the vicinity of Kaaba remains preserved and is converted into a library. The City of Mecca is mentioned in a different context, referred at another place by using feminine demonstrative pronoun and noun (27:91; 48:24).

20.39. What is the relevance of some phenomenon in the mountain range of Peninsula of Sinai and the only intrinsically safe and secure *Town of Becca*, in a reference about the stable state of homeostasis in the creation of man? It is for the geologists to co-relate and derive linkages for the benefit of humanity, since it is beyond my capacity, to delve deeper to find relationship of homeostasis with Tectonic plates, Rift valley - mountain range of Peninsula of Sinai and Town of Becca. However, what seems to me is some equation due to their location at the triple junction among the Gulf of Suez rift[107], the Aqaba-Levant transform fault and Red Sea rift. This triple junction is a stable and unique point where three tectonic plates meet, characterized by geological balance and structural integrity. This stability may correlate with the description ٱلۡأَمِينِ, indicating a location inherently resistant to seismic and tectonic instability.

20.40. The **triple junction** represents a balance of natural forces, aligning with the Qur'ān emphasis on **balance and stability** in human creation (فِيٓ أَحۡسَنِ تَقۡوِيمٖ). This reflects a universal harmony in creation, where geological and physiological homeostasis intertwines, and echoing divine precision. The location at the triple junction as **symbolic anchor** represents both physical security (stability of the earth) and spiritual steadfastness (divine ordination). This takes us to know it's "why" aspect to the fact of choice of this Town for raising the symbolic House of Allah the Exalted on the Earth:

إِنَّ أَوَّلَ بَيۡتٖ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكٗا وَهُدٗى لِّلۡعَٰلَمِينَ ۝٩٦

- Undoubtedly the FIRST House that was established focal point for the peoples is certainly the one that was raised [from foundation by Iebra'heim along with Iesma'eile [*alai'his'slaam*] on a plot in the Town named Becca [part of City: Mecca]. Its prominent characteristic is that it is perpetuated. And that it is beacon of guidance for the mankind. [3:96]

20.41. The prepositional phrase: بِبَكَّةَ relates to the elided Linkage clause of preceding Relative Pronoun. The explicit mentioning of the linkage clause was not needed since information has already been given about the raising of the House:

[107] https://en.wikipedia.org/wiki/Gulf_of_Suez_Rift

وَإِذۡ يَرۡفَعُ إِبۡرَٰهِـۧمُ ٱلۡقَوَاعِدَ مِنَ ٱلۡبَيۡتِ وَإِسۡمَٰعِيلُ رَبَّنَا تَقَبَّلۡ مِنَّآۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٢٧

- And know when earlier Iebra'heim [*alai'his'slaam*] and Iesma'eile [*alai'his'slaam*] were raising the Foundations having commenced building the House [on the plot/land identified for him-22:26], they prayed: "Our Sustainer Lord! Kindly grace with Your acceptance our masonry service. The fact remains that You the Exalted are certainly the Ever Listener, eternally and absolutely; You are the Source of knowledge - setter of sciences. [2:127]

20.42. The verbal sentence: يَرۡفَعُ shows to reader's imagination an on going activity; gradually raising something from a **base reference point**. The mood of verb is indicative. The imperfect indicative mood verb does not restrict itself to any idea of time; it indicates enduring existence, begun and incomplete, either in past, present or future time. In English grammar, we call it "the indefinite present".

20.43. What were they raising? It was: ٱلۡقَوَاعِدَ a plural noun; it means the foundations which are boundaries that demarcate the sitting - covered area. This is the sub-part of a building. It is perceived as a whole but it has its own sub-parts - its four sides and layers rising from the first layer laid some distance beneath the surface of the Earth. The commencement of structuring the building - the House is the First layer of foundation. The starting point of: يَرۡفَعُ is the First layer of foundation stones.

20.44. Prepositional phrase: مِنَ ٱلۡبَيۡتِ relates to the circumstantial clause. The preposition signifies the local and temporal point of departure, the point at which acts or state has commenced. The sentence remains complete, meaningful and void of ambiguity even if this Phrase was not there. **But the imagery will be lost.**

20.45. A house comprises of four walls, a roof and entrance door with veranda for outflow of water from its roof. It has a covered area determined by the length and width of its walls. It is built on a plot - site, piece of land demarcated by its boundaries. The plot and the dimensions of house are identified and explained to the mason by the owner of the plot and the house to be built. Iebra'heim [*alai'his'slaam*] was the mason. Was he told such information? Yes, and we can see him marking the lines of the boundary of plot:

وَإِذۡ بَوَّأۡنَا لِإِبۡرَٰهِيمَ مَكَانَ ٱلۡبَيۡتِ أَن لَّا تُشۡرِكۡ بِي شَيۡـٔٗا
وَطَهِّرۡ بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ٢٦

- Be aware of history; When Our Majesty had marked the site of the House for acknowledgment by Iebra'heim [*alai'his'slaam*] —The purpose of this site-marking was told to him: "you should not associate with Me any other space-thing — And you manage and maintain the cleanliness- sanctity of My House for people who will walk-orbit around it — And for those who steadfastly stand and are the performers of kneeling coupled with the trait as performers of prostration." [22:26]

20.46. The choice of verbs and object: يَرۡفَعُ إِبۡرَٰهِـۧمُ ٱلۡقَوَاعِدَ: raising the foundations and وُضِعَ (passive perfect verb) laid for the House picturesquely depict the activity and the coming into existence of a building for the first time in human history, which *Allah* the Exalted declared as "My House". Our Honorific father and the Elevated Messenger Iebra'heim *alahissalam* was the par excellent civil engineer and mason who along with his illustrious son, (at that time Nabi who would be on maturity) elevated Messenger Iesma'eile *alahissalam* constructed the House of *Allah* the Exalted.

20.47. It is generally believed that poetry is the best text type that relies heavily on imagery for its impact. But the text of Qur'ān is the masterpiece of imagery. If we develop habit of forensic reading and strictly follow academic rules of studying and interpreting a book we will find in it visual imagery, descriptions that appeal to our sense of sight; and aural imagery which is done not only by alliteration and onomatopoeia but also by such descriptions that we can hear sounds produced by winds. We will fund Gustatory, olfactory and tactile images. Moreover, it has Images that engage multiple senses. Its imagery evokes emotional responses; cause a reader to feel a range of emotions such as sad, joyful, frightened, disappointed, excited, and outraged, shocked, appreciative, humble or grateful.

20.48. Imagery inspires rational and awe feeling people to take action as reflected in Ayahs 17:107-9 and 39:23. Imagery in Qur'ān engages our memory and imagination. It prompts us to delve deeper in our search for the meaning of words. Sometimes it asks us to imagine sights and phenomenon based on our previous experiences. We use our past experiences, imagination and intelligence to picture new sights that are described in writing.

20.49. It seems strange that some people thought that the House built by Iebra'heim [*alai'his'slaam*] and Iesma'eile [*alai'his'slaam*] is not the one which exists in Mecca but it was another one. They opine that it was a different House by referring to the use of Proper Noun Becca, in Qur'ān, which seems to them a site located somewhere in the blessed plains of the holy lands possibly near or at the location where subsequent temples were built and maintained by "Hebrew Prophets".

20.50. Grand Qur'ān explicitly explains every fact and its text is par excellence in self-referencing. Both these Proper Nouns are mentioned once, in different contexts; they are neither synonyms nor interchangeable; one is the Town described by masculine gender while the other, referring the City Mecca, is described by feminine gender. I find it very interesting that on whatever point the people were to erroneously conjecture stories with reference to some element of the text of Qur'ān, it is explained equally in detail as an advance rebuttal of such conjectural gossips.

20.51. The name of the valley where this House was built is indicated in the prepositional phrase: بِبَكَّةَ wherein the object noun is Proper Noun, the name of the valley. Inseparable Preposition: بِـ is synonym with "Fee meaning in, within, inside" before a noun signifying place or time. What is the most prominent physical feature of that valley? It is revealed:

رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ
فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ ٣٧

- "Our Sustainer Lord! I have settled one of my progeny near the Sacred House of You the Exalted, in the valley **which is characteristically other than the possessor-capable of cultivation for crop production**. Our Sustainer Lord! The purpose of this settlement is that they might institutionalize the *As-Sal'aat*: Time Bound Protocol of Servitude and allegiance —Therefore, kindly render the thoughtful minds amongst the people that they yearn for them, emptying their long cherished traditions. And do provide them sustenance of variety of fruits so that they might express gratitude. [14:37]

20.52. The prepositional phrase: بِوَاد meaning "in the valley" relates to the preceding verb: أَسۡكَنتُ meaning “I have settled". The following two consecutive possessive phrases: غَيۡرِ ذِي زَرۡعٍ are the adjectival description of that valley signifying that this valley is unlike - other than a valley which is the possessor - capable of crop cultivation - agriculture. It was a sterile valley. Is the valley wherein the House of Allah the Exalted is situated in the City of Mecca any different from the valley named Bacca in the days of Iebra'heim [alai'his'slaam] ? No, it is the same till today as it is: غَيۡرِ ذِي زَرۡعٍ, a fact that can be verified by soil test today. The valley seems to have merged in the greater city Mecca.

20.53. Another characteristic feature that was requested by Iebra'heim *[alai'his'slaam*]; the chief mason of the House of Allah the Exalted, for the piece of land within which the Sacred House was built is revealed as under:

وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ ٱجۡعَلۡ هَٰذَا بَلَدًا ءَامِنٗا وَٱرۡزُقۡ أَهۡلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنۡ ءَامَنَ مِنۡهُم بِٱللَّهِ وَٱلۡيَوۡمِ
ٱلۡأٓخِرِۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلٗا ثُمَّ أَضۡطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٢٦

- Further be informed that when Iebra'heim [*alai'his'slaam*] had requested saying: "My Sustainer Lord! Render-declare this Town a place that affords peace-law and order, security and safety —And do grant sustenance of variety of fruits to its inhabitants, those of them who heartily became believers of Allah the Exalted and the Last Day." He the Exalted replied: "However, for reason being the Sustainer Lord of all I will also grant him who disavowed, for a little period; thereafter [on the Day of Judgment] I will cause him driven to the torment of heated Hell-Prison". Beware, how vile is this abode-destination to land in. [2:126]

وَإِذۡ قَالَ إِبۡرَٰهِيمُ رَبِّ ٱجۡعَلۡ هَٰذَا ٱلۡبَلَدَ ءَامِنٗا وَٱجۡنُبۡنِي وَبَنِيَّ أَن نَّعۡبُدَ ٱلۡأَصۡنَامَ ٣٥

- Know the history of a point in time when Iebra'heim [alai'his'slaam] had prayed, "My Sustainer Lord, Declare and make this Town a place that affords peace-law and order, security and safety —And do keep me and my progeny away - avoiding worshiping of the hand sculpted statues. [14:35]

20.54. These two sentences on the first sight look identical, but they are not same having variation in two elements. Firstly the name is spelled slightly differently. Another difference is the use of indefinite noun in the first sentence while in the second the same noun is definite by definite article for the Town, geographically a valley. They have a delicate grammatical difference; in the first sentence: بَلَدًا ءَامِنًا is an adjectival phrase with first noun as the second object of the preceding verb, while the first object is هَـٰذَا singular masculine Demonstrative pronoun. In the second sentence the definite noun الْبَلَدَ is not the second object of verb but is equivalent appositive for the Demonstrative pronoun, and: ءامِنًا the same active participle is second object of the verb.

20.55. These two sentences initiate the same real life event. These two sentences are an excellent example of unique literary device used in the Grand Qur'ān which is called: تَصْرِيفٌ. This device facilitates the reader to conclusively comprehend a subject, topic and concept by describing it with the help of dichotomous relations; by showing it from different angles, dimensions, and aspects. Dichotomous relations and terms incorporate both closeness and distance and help human cognitive tendency in categorizing experiences with their help. This device portrays the varieties, or vicissitudes of affairs or events; scope, diametric properties; and possibilities the reader might not have given a thought. It illustrates how and why is it important to observe the other side of same or similar subject or concept and be mindful of possibilities that have not occurred but are probable. The prayer was acceded to what was intended in the first sentence:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

- Further be informed; When Our Majesty appointed "The House" as the place of pilgrimage-return-assembly, awesome for the people; and declared it a place of safety-shelter-amnesty: We had ordered to the effect: "you people adopt a part of standing place of Iebra'heim [*alai'his'slaam*] around the House; where he stood while raising it, as assembly place of As-sa'laat: Time Bound Protocol of Servitude and allegiance". Moreover, We had imposed a pledge-enjoined duty upon Iebra'heim and Iesma'eile [*alai'his'slaam*]. The assigned responsibility was: "You both manage and maintain the cleanliness-sanctity of My House for those people who walk around it; and for those who stay around it; and for those who perform act of kneeling coupled with the trait as performers of prostration." [2:125]

20.56. Two circumstantial adverbs: مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ are mentioned for the House of Allah the Exalted raised near the residence of the forefathers of universal Messenger. The Passive Participle: مُبَارَكًا: [Form III] stems from Root: ب ر ك that has basic perception of anything that became firm, steady, steadfast or fixed; remained, continued or stayed in a place, constantly or perseveringly. It reflects permanence and

stability, thereby it results in keeping expanding and developing and becoming more and more prominent and obvious for people.

20.57. And the second clause conjunct to it is: وَهُدًى لِّلْعَالَمِينَ which finds mention only once in Qur'ān. It is declared as: هُدًى for humanity for all times to come. This denotes a fixture, a rock, a visible fixed structure that helps find the direction in a state of bewilderment in the vastness of ocean. This is how it assumes, performs and acts as Guide. It guides people to move towards Allah the Exalted, since He the Exalted declares it: بَيْتِيَ "The House of Mine/My House" [Refer (1)2:125(2)22:26].

20.58. The aforementioned information confirms why ٱلْبَلَدِ ٱلْأَمِينِ the perpetually safe and secure Town was the choice for the House of Allah the Exalted.

20.59. It is amazing that in the same chapter later, on oath, it was disclosed 1400 years back about the phenomenon of rifting:

وَ ٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ﴿١٢﴾ إِنَّهُۥ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾

- And by the Earth; her peculiar feature is that she is the possessor of rift developing mechanism [86:12] — Indeed it (Grand Qur'ān) is certainly a verbal statement - discourse characteristically elaborate, organized, differentiating and delineating, contrasting and isolating each element rendering it crystal clear. [86:13] And it does not comprise of the comic - science fiction text. [86:14]

20.60. The Quran assertion ٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ predates human knowledge of tectonics and rifting mechanisms by centuries. This suggests an invitation to observe and study Earth's processes. Such verses resonate with the Quran's broader message: to encourage reflection on nature as a means of understanding divine creativity and precision. Phrase Structure: ذَاتِ: A possessive noun indicating "holder" or "possessor"; ٱلصَّدْعِ A verbal noun that captures the action or process of rifting without tying it to a specific time or location. It broadly refers to the Earth's inherent mechanism for such activity. It stems from Root: ص د ع. The basic perception and signification infolded in the Root, in the words of Ibn Faris [died:1005], is this: يدلُّ على انفراجٍ فى الشىء; that it leads us to a perception and visualization of an act of divergence, rifting; the mechanism of moving apart; appearance of an opening and intervening space, gap, or breach having occurred within an object.

20.61. The learned scholar facilitated his readers to perceive a near exact image of the object by using the word: انفراج, Form VII, denoting Passive Meaning - Indicates the action of the verb without a doer, or it happened on its own within a thing. Its Root: "ف ر ج" relates to the phenomenon of procreation. It signifies divergence and intervening space and specifically refers to the "bulge between the legs, pudendum" of man and woman; sensitive starting point from where the divergence and rift appears between two legs at sensitive and delicate moments of extreme excitement. Strange similarities; this phenomenon occurs due to the movement of the Earth's lithosphere over the asthenosphere. Most earthquakes result from tectonic plate movement.

20.62. The Earths is: ذَاتِ ٱلصَّدۡعِ: It is a Possessive Phrase. The first feminine noun means: holder of, possessor; and ٱلصَّدۡعِ is a Verbal Noun: Definite; genitive, relating to يَصۡدَعُ-صَدَعَ *transitive* verb. Verbal noun signifies the action indicated in the verb that is derived from it, without time and location reference of incidence. Another peculiarity of Verbal Noun is that if the verb is transitive, likewise the Verbal noun will be transitive. Verbal noun only refers to an act, activity, mechanism, or process without signifying the time-line. It means "Rifting". The peculiar feature of the Earth is stated as "the Possessor of the Rifting mechanism/Rift". Strange similarities; this phenomenon occurs due to the movement of the Earth's lithosphere over the asthenosphere. Most earthquakes result from tectonic plate movement.

20.63. This is rather interesting and strange coincidence that the British explorer John Walter Gregory gave the name "The Great Rift Valley" in the late 19th century to the continuous geographic trench, approximately 6,000 kilometers (3,700 mi) in length that runs from northern Syria in Southwest Asia to central Mozambique in South East Africa.

مَّافَرَّطۡنَافِى ٱلۡكِتَٰبِ مِن شَىۡءٍ

- Our Majesty have not neglected mentioning in the Book (Grand Qur'ān) any thing relevant to the audience. [Refer 6:38]

21. **Neonate has No knowledge about new world.**

21.1. The neonate is expelled from the womb on the appointed moment of completion of duration therein:

وَ ٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا
وَ جَعَلَ لَكُمُ ٱلسَّمۡعَ وَ ٱلۡأَبۡصَٰرَ وَ ٱلۡأَفۡـِٔدَةَۙ لَعَلَّكُمۡ تَشۡكُرُونَ ٧٨

- Realize it; Allah the Exalted brought you people out of the bellies of your respective mothers— In the state that you had no knowledge about physical realm. Realize it, He the Exalted have inserted the listening - acoustic faculty; and the observing - optical faculty; and of Processing-Integrating-Perceiving: Baking establishment: the Brains as locus of gaining knowledge and enlightenment, for you people. This realization might enable you people to express praises-thanks. [16:78] [let us respond الحمد لله]

21.2. Man is moved out of the embodiment of mercy: (ٱلۡأَرۡحَامُ -Root: ر ح م) the womb of mothers: "his first world of calmness and warmth; synonymous to guest in Paradise", with a clean slate with regard to knowledge of "Matter-circumstance-environment-stimuli-events of outer world". However, he is moved fully equipped with machinery and gadgetry to acquire that he lacked: Knowledge of new World.

21.3. The ascending order of placement of words representing faculties-senses [not organs] might be of interest for scholars and researchers who are interested in examining questions like the encoding, store, retrieval information, development of discrimination abilities, perceptual and conceptual category formation, problem solving, recognition and recall memory, language comprehension, and reasoning about the physical and social worlds, etc.

21.4. The first faculty is mentioned by definite Verbal Noun: ٱلسَّمۡعَ; followed by a broken plural of paucity Noun: ٱلۡأَبۡصَٰرَ. Neonate, also while in womb, firstly listens. The use of this pair of a verbal noun and plural noun (as part of compound sentence linking to verb) signifying two distinct sensory faculties is quite reflective and meaningful. A verbal noun signifies state or an act without time reference. Man is in the state of hearing sounds, voices all the time[108], whether or not he is willfully interested in percipient listening of something. Therefore, sounds arriving in brain may remain just as "hearing" of pleasant or annoying noises; or may cause conceptual perception: knowledge when these are "listened". However, the brain does hear and analyze the incoming sound during sleep without person's conscious-voluntary effort.

21.5. The perception and meaning signified by Verbal Noun: ٱلسَّمۡعَ as either "hearing sound-noise" or "listening as thought" depicts that the first is just automatic-machine operated function while other is an operation done by someone of free will.

[108] http://haqeeqat.pk/Ear.htm

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

- Moreover, you people should not adopt the habit like of those who said: "We have listened". But the fact is that they heard and were not listening comprehensibly. [8:21]

21.6. It is thus evident that: ٱلسَّمْعَ [Verbal Noun] not only signifies a permanent state of hearing but also introduces a person who avails this facility for "listening" thereby attains description of: سَمِيعًا: a comprehensibly listening person.

21.7. The second faculty assigned for acquiring knowledge is: ٱلْأَبْصَٰرَ plural of ٱلْبَصَرُ.

This sensory faculty; unlike: ٱلسَّمْعَ hearing or listening; signifies the percipient desire of a person because it does not refer to mere seeing-glancing. Seeing is more of a passive process. Attention to a particular detail or details within the visual scene for the extraction of salient information and its further evaluation is ٱلْبَصَرُ: the observation. It signifies focused attention to discriminate one thing from all others, whereby it gets recorded in the memory with its distinct features, dimensions, traits, description; or is assigned a tag-code-folder-file name in relation and contrast to surroundings-related things. Moreover, it needs visible light that makes the object: مُبْصِرَةً: observing, spectator, and one that makes itself perceptible-observable to ٱلْبَصَرُ: the faculty of observation.

وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا

- Eyes are inserted for them; but they intend not to observe with them. [Refer 7:179]

21.8. Sense of sight is signified by Root: ن ظ ر [109] and when eyes - fovea are focused on object and mental perception - mental picture is obtained it is the domain of Root: Mental perception can also be obtained independently of sight by ب ص ر.[110] eyes. Therefore, it also signifies enlightenment. The difference between seeing - looking (ن ظ ر) and observing, vision - mental perception - enlightenment embedded in Root: ب ص ر is rendered explicit in Grand Qur'ān by contrasts:

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

- Know it, if you people would wishfully call them towards the Guidance (Grand Qur'ān) they would not listen. Moreover, You the Messenger [Muhammad *Sal'lallaa'hoalaih'wa'salam*] find them that they are looking towards you —While they are not observing. [7:198]

21.9. Listening and vision constitute a "pair", and when integrated they yield information-knowledge. The percipient listening and observation activates the conscious brain to work. Attention is the signalling of person's intention and is in fact

[109] http://haqeeqat.pk/roots/(1467).htm
[110] http://haqeeqat.pk/roots/(111).htm

a command to the brain to accord priority for processing of given data into information and to carefully secure it for quick and easy retrieval. The Logical brain is henceforth in full command of other two brains-Emotional and Survival, rendering all three at the service of the owner person-the "I" in the human body. The distraction is only in response to serious threat stimuli-signal from the surroundings.

21.10. Listening and observation provide data. Percipient listening is in fact the verbal image of observed object. Processing and development of data into information is a coordinated relationship between verbal imagery and actual objects, each discerned and distinguished-discriminated from others along with their mutual relations. This information needs to be stored in folders and files for easy access and retrieval. All these functions are the domain of: ٱلْأَفْـِٔدَةَ the processors and integrators of data inputs: baking establishments: bakers; brains.

21.11. It (ٱلْأَفْـِٔدَةَ) is feminine broken plural of paucity. Plural of paucity can be called individualized plural. It is from Root "ف ء د"[111]. The basic perception and signification described by lexicons is that of heat of ashes and is used to portray baking of dough: a soft elastic mixture of flour and water, often with other ingredients such as oil, butter, salt, and sugar, that becomes bread or pastry when baked. Raw material is like data and the yield of the process, the baked product, is like the information obtained by integration of data input.

21.12. Grand Qur'ān has nowhere suggested or even hinted that: ٱلْأَفْـِٔدَةَ and ٱلْقُلُوبُ: the hearts are synonym, synonymous or interchangeable. ٱلْقُلُوبُ: It is made from Root "ق ل ب"[112]. Renowned lexicons describe that this Root leads to the perception of purity, sincerity and worthiness of a thing; and secondly turning-revering-inverting-changing of a thing, its mode or manner of being. It denotes turning over and over, or upside down, or to revolve repeatedly a thing to investigate, scrutinize or examine to know or determine its inner self; and what might be the issues and affairs. The turning over and over is exemplified like the sweltering of a serpent on hot sand of desert.

21.13. Therefore, ٱلْأَفْـِٔدَةَ refers primarily to that faculty and establishments in human body that corresponds to the basic perception infolded in its Root. Each word of text is unique. Every word is essentially different from another notwithstanding its proximity in some aspects. The choice of words in the text of Qur'ān must not be altered or substituted by another Arabic word for convenience of translation in the target language. It must be avoided particularly when intention is to co-relate it with generally held perceptions and beliefs of majority of people at any given point in time. We do not have the absolute knowledge of Universe nor of our own bodies. We will remain in the process of learning till the blow of Last Sound in the trumpet, the real big bang. Moreover, no one adopts such sort of attitude and behaviour with any other book of the world, therefore, why this attitude is met to Qur'ān which too is the Book.

[111] http://haqeeqat.pk/roots/(1079).htm
[112] http://haqeeqat.pk/roots/(1205).htm

21.14. Man is moved out of the embodiment of mercy: the womb of mother: "his first world of calmness and warmth; synonymous to guest in Paradise" with a clean slate with regard to knowledge of "Matter-circumstance-environment-stimuli-events of outer world". However, he was moved fully equipped with machinery and gadgetry to acquire that he lacked: the Knowledge of new World.

21.15. Three faculties inserted in human body: ٱلسَّمۡعَ; and ٱلۡبَصَرَ and: ٱلۡفُؤَادَ are for acquiring knowledge to rise from: أَرۡذَلِ ٱلۡعُمُرِ: the initial age of unaware feebleness towards Strengthen-Knowledgeable Personality of Passion, Reason, will and distinct exponent. Thereat, he gets the status and appointment: خَلِيفَةً: self-governor enjoying freedom, discretion and executive authority of will and self rule-decision. He is however advised:

وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا ٣٦

- And you should not individually pursue-track that course, idea or thought, knowledge about which has not been in your access. Be aware; the faculty-sense of processing sounds and verbal information; and the faculty of gaze-visualization; and faculty of Processing-Integrating-producing Knowledge: Brain/Mind; they will be subjected individually to questioning-scrutiny. [17:36]

21.16. The knowledge-collectors will be subjected to scrutiny in their individual capacity. It is thus evident that the function performed and data collected and processed by Listening and Observation is individually saved; and the information integrated by: ٱلۡأَفۡـِٔدَةَ is also saved enabling scrutiny and accountability of each of three faculties in future. Therefore, ٱلۡأَفۡـِٔدَةَ: are such Locus-"Baking Establishments" which are distinguished by its ability to think and create in addition to simply quickly processing the given data. Not only the "Raw Material-data" [Data-Latin "datum" means that which is given]"; like the inputs: flour, water, oil, butter, salt, and sugar for baking bread; is retained separately but the "Baked Product-Information-Knowledge" also remains secure and saved for all times. Baked product can also be checked reversibly. It is like such hash function of a computer which is reversible.

21.17. However, this baking like process needs transfer of heat by convection. As more and more input is given for baking loafs of bread the baking establishment will become hotter and hotter. It will cause agitated state in the surroundings. Similarly when we give more and more information to computer, the processor has to work harder and harder as more tasks are put upon it. Thereby, it becomes hotter and hotter and resultantly does not perform efficiently. We therefore cool the computer down by means of convection. If we do not care cooling it down, it will shut down.

21.18. The text of Qur'ān is heavily loaded with information and its nature is also infinitely wide. Therefore, its uninterrupted communication is bound to put the recipient's conscious brain in heated state that might cause destabilizing his tranquility and stability. The best technique to keep the:ٱلۡأَفۡـِٔدَةَ: baking establishments: the brains;

in efficient and perfect balance and stable circumstances is disclosed in the Qur'ān:

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ

- And they (elite Jews: 4:153; 6:7) who disavowed rebuked saying to people: "Why was not the Qur'ān sent upon him (Muhammad *Sal'lallaa'hoalaih'wa'salam*) all at once as discourse?"

21.19. The reason and wisdom in releasing the contents of the Book intermittently in parts was disclosed:

كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾

- Yes, it is piecemeal dispatch for the reason Our Majesty let your brain [faculty of Processing-Integrating Knowledge] remain persistently in stable state of calmness and tranquillity .And Our Majesty have given it (Qur'ān) the attribute of easily and distinctly pronounceable in the manner of proportion, symmetry, uniformity and evenness. [25:32]

21.20. The intent of intermittent communication was to keep the "**فُؤَادَ**" of the Messenger in stable condition. The concept in Root of "**فُؤَادَ**" is of heat of ashes and baking of dough: a soft elastic mixture of flour and water, often with other ingredients such as oil, butter, salt, and sugar, that becomes bread or pastry when baked. Raw material is like data and the yield of the process, the baked product, is like the information and knowledge obtained by integration of data input. Thereby this word signifies "logical brain" which resembles baking establishment. It is distinguished by its ability to think and create in addition to simply quickly processing the given data. Not only the "data" [Data-Latin "datum" means that which is given]"; like the Raw Material- inputs: flour, water, oil, butter, salt, and sugar for baking bread, is retained separately in the brain but the "Baked Product i.e. Information-Knowledge" also remains secure and saved for all times. Baked product can also be checked reversibly. It is like such hash function of a computer which is reversible.

21.21. However, baking like process needs transfer of heat by convection. As more and more input is given for baking loafs of bread the baking establishment will become hotter and hotter. It will cause agitated state in the surroundings. Similarly when we give more and more information to computer, the processor has to work harder and harder as more tasks are put upon it. Thereby, it becomes hotter and hotter and resultantly does not perform efficiently. We therefore cool the computer down by means of convection. If we do not care cooling it down, it will shut down.

21.22. The text of Qur'ān is heavily loaded with information (**قَوْلًا ثَقِيلًا**) and its ambit is also infinitely wide. Therefore, its uninterrupted communication and influx of information generating thoughts on various issues is bound to put the recipient's conscious brain in heated state that might cause destabilizing his tranquillity and stability. Gradual and intermittent revelation of verbal passages of Qur'ān ensured

that the brain (فُؤَادَ) of the Elevated Messenger was not placed at jeopardy of instability and stress.

21.23. However, this mode of gradual revelation could cause another concern and stress for the Elevated Messenger that he might feel embarrassment in case he has no news and information to offer in response to a query. He was ensured:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ٣٣

- Moreover, the objective of gradual revelation is that no sooner they come to argue with you about a proposition-point; We would certainly have already brought to you the Messenger [Muhammad *Sal'lallaa'hoalaih'wa'salam*] the dynamically balanced information relevant to it — And the most appropriate breaking news about it. [25:33]

21.24. It (تَفْسِيرًا) is a Verbal Noun, Form-II used for disambiguation. The basic perception of its Root "ف س ر" is to disclose information about something the listener is hitherto not aware. The renowned Classical Lexicon, لسان العرب describes it as كشف المغَطّى, "disclosure of the wrapped, covered, not known thing". The Lane's Lexicon states: "*He discovered, detected, revealed, developed,* or *disclosed* a thing that was concealed or obscured". [Lane's Lexicon-Page 302, Vol-6]

21.25. The first time disclosure of information about something, hitherto in a concealed, obscured, hidden, covered or wrapped state for a listener-reader, is but the "breaking news" for him. The act of breaking the news occurs only once. Certainly, it is no coincidence that the word from this Root has occurred only once in the Grand Qur'ān.

21.26. It is interesting that only one brain is mentioned with reference to calmness, tranquility, conceptually perceiving and being answerable as to its correct and truthful functioning. But the fact is that man since birth is endowed with: ٱلْأَفْـِٔدَةَ, plural of paucity meaning more than two brains. The fourth time singular mention also reveals the particularity of the One Brain that it can lie, distort a fact, belie[113]:

مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ ١١

- The Logical Brain/Frontal Lobe did not contradict what he [*Sal'lallaa'hoalaih'wa'salam*] had seen with eyes. [53:11]

21.27. This confirmation is about the "Night Journey" (Arabic: الإسراء والمعراج, al-'Isrā' wal-Mi'rāj) of our guide Lord Muhammad *Sal'lallaa'hoalaih'wa'salam* that neither he got effected by the Black Hole, nor was unmindful of his surroundings. His attention and concentration of mind was not distracted, despite being at the farthest elevations and beyond the boundary of our Universe.[114] The brain-mind does not negate and

[113] Verb: (of an appearance) fail to give a true impression of (something); fail to fulfil or justify (a claim or expectation).
[114] http://haqeeqat.pk/Mairaaj.htm

contradict things in dreams watched during Rapid Eye Movement sleep, nor of people who remain on the astral planes.[115] This happens only when man is physically and consciously watching something.

21.28. The Mind is thus the "executive organ" located on the back of forehead. Functioning by itself (مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ) it does not deny the truth of received signals from the surroundings through sensory faculties. But it can be influenced - manipulated by the Will of its Sovereign Master to deny the truth of impression and lie by commission. The Mind, the part of the brain that plans all desired ill-acts is also in prefrontal area:

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ۝١٥ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ۝١٦

- Nay, it is certain that if he did not self desist contradicting the truth with falsity Our Majesty will certainly in future drag him by the forelock — [96:15] His forelock: characteristically in habit of lying and deliberately sinful. [96:16]

[115] a nonphysical level or realm of being, separate from the physical one but accessible from it by means of one's astral body or by people with psychic powers: believed to be inhabited by angels and other nonphysical beings, including souls of dead people.

22. **The objective of detailed, delicate and minute coverage of the process and stages of creation and procreation.**

22.1. The objective of detailed, delicate and minute coverage of the process and stages of creation and procreation is to confront with facts and arguments such people who believe not in the Existence of Allah the Exalted (The God) and the resurrection of life and the Hereafter. Strangely, such people are more argumentative and vocal in rebutting both the concepts merely on vague and wide premises and frivolous demands. The first question of Metaphysics or first philosophy is existence and first cause. *So the study of metaphysics has but to start from Man's own existence.* The science and scientific study revolve around a *percept*. But there is no *percept* which can be perceived in isolation, it is perceived with reference to existence of another *percept*. So the start point of scientific study is also Man. Many scientists naively make a patently unscientific statement that belief in Allah the Exalted (the God) is "blind faith". They forget that "blind faith" can never make anyone sincere to anything. It is self deception. Sincerity is always the end product of thoughtful processing, analytical and critically evaluating and arriving to conviction of it being infallible fact about an idea. They ask: Does God Exist? If God does exist, has He revealed Himself? It is interesting that the first question posed in Qur'ān is addressed to the Atheists who believe not in the existence of Allah the Exalted (the God).

22.2. They perceive the existence of sciences but strangely perceive not the existence of their own selves and reflect not upon mysteries of their inner selves. Thereby, they fail finding the Setter of Sciences, and never attain wisdom to observe that all sciences were set and everything placed in order before their coming to existence.

أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ۝

- Have they not self indulged in deep thinking - reflected objectively about their own selves? Had they reflected they would have realized that Allah the Exalted has not created the Skies and the Earth and all that which exists between these two but in the manner of conditioning them by infallible governing rules for a determined purpose —And for a duration with a determined-named moment of its expiry. However, fact remains that quite a large number of people are certainly the disavowers of accountability by their Sustainer Lord. [30:08]

22.3. They even perceive not that primal source of "information" and "knowledge" is always unitary and its sharing is volitional. And that it is the attribute of a Living; and sciences are the manifestation of a Living Being. Science itself is the evidence of the Existence of their Setter. Wise and alive of brainstem is only he who lives not only in the current moment but ponders to foresee the future and endeavours to make it secure. He can see the future only and only by analytically observing the past and critically evaluating by present. It is not the pleasure that helps secure future but the fear memory, located in amygdala. After giving complete history of our origin to present moment, we are foretold:

ثُمَّ إِنَّكُم بَعۡدَ ذَٰلِكَ لَمَيِّتُونَ ١٥ ثُمَّ إِنَّكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ تُبۡعَثُونَ ١٦

- Afterwards, lapse of respective period of life, indeed you people will certainly be naturally dead [23:15] .Afterwards, lapse of appointed duration with determined terminating moment, indeed you people will be revived to life - resurrected on the Day of Rising. [23:16]

22.4. Man thinks once he is dead he disintegrates, becomes decayed bones and dust as if he is discarded and there is no one to take care and safeguard him. But were he not blind; and is a critical observer he would have seen every particle is taken care of.

أَءِذَا مِتۡنَا وَكُنَّا تُرَابًا ذَٰلِكَ رَجۡعُۢ بَعِيدٞ ٣ قَدۡ عَلِمۡنَا مَا تَنقُصُ ٱلۡأَرۡضُ مِنۡهُمۡ وَعِندَنَا كِتَٰبٌ حَفِيظُۢ ٤

- (They keep expressing their confused state of mind, saying) Is it that when we would have died and become dust, we will be resurrected as he proclaims? This return is a far fetched, far off possibility; [that which you people are being promised]." [50:03] Certainly Our Majesty already know that which the Earth keeps deteriorating and diminishes from them (when they are dead bodies) — And a book (Mother-Principal Book) characteristically safely holding the record is exclusively managed by Our Majesty. [50:04]

22.5. We are told that something was harmful and lacking our future requirements in the nature which were created before creating us. Then why think of being disregarded after death?

وَلَقَدۡ خَلَقۡنَا فَوۡقَكُمۡ سَبۡعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلۡخَلۡقِ غَٰفِلِينَ ١٧

- Know the fact that Our Majesty had created seven tracks in the atmosphere above you — Since Our Majesty was never unmindful regarding all aspects: safety and requirements of the Creation. [23:17]

22.6. Information about the creation of seven layers-slabs-tracks in the atmosphere is further updated in these words:

وَبَنَيۡنَا فَوۡقَكُمۡ سَبۡعٗا شِدَادٗا ١٢ وَجَعَلۡنَا سِرَاجٗا وَهَّاجٗا ١٣

- Moreover, Our Majesty have built vertically seven layers-tracks in the space-atmosphere above you. These are strong and protective— [78:12] [for the reason]. Since Our Majesty had rendered the Sun as candescent-diffusing, fiercely burning-violently hot. [78:13]

22.7. Two words سَبۡعٗا شِدَادٗا are actually three words where compliment of possessive phrase is elided, since already mentioned: طَرَآئِقَ. And its characteristic is mentioned by adjectival resembling participle. It is: سَبۡعَ طَرَآئِقَ شِدَادٗا: These two phrases, Possessive Phrase + Adjectival will correspond only to such stratification in seven layers that has the following characteristics mirrored by it:

1. Each Layer is distinct—has its own mass-thickness-definite boundary as is human perception about any Road-Path-Track structured for travel-movement.

2. Each Layer serves as path for travel-movement of objects. Depending upon the peculiarities of a track, travelling objects can move independently, or might collide also.

3. Each Layer must serve the purpose of protection or meeting requirements of human beings.

4. Each Layer must be pressed, compressed, or squeezed having characteristic of vehemence, severity, strictness, or strength, force, or energy, as is built in the Root "ش د د".

5. Its role and characteristics must retain permanence.

6. It has relation of a barrier between the Man and the dangerous violence of the Sun.

22.8. It is for the atmospheric Scientists and Organization like NASA who might determine Seven Layers in the atmosphere that correspond to the description verbally mirrored by the above words.

22.9. We have seen that descriptive and expository/informative writing turned into persuasive/argumentative mode aimed not at teaching science of procreation and embryology but to rectify misconceptions and establish the veracity of the Discourse and Thesis Statement of Qur'ān: "لَآ إِلَٰهَ إِلَّا ٱللَّهُ مُحَمَّدٌ رَّسُولُ ٱللَّهِ".

23. Grand Qur'ān Forewarned against genetic engineering.

23.1. Shai'taan had disclosed his intentions to mislead humanity in these words:

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ
وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ
وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

- And I will certainly put in great effort to make them deeply forgetful-neglectful; [How, what is the technique/strategy?] and I will indeed fascinate them with repetitively pronounced alluring conjectural hopes and desires — Moreover, surely I will inspire them, thereby, they will thenceforth indulge in notching-cutting the ears of the Mammals.
  Moreover, surely I will inspire them, thereby, they would thenceforth certainly make alterations in (blue-print-DNA-measures of) the creation of Allah the Exalted".
  Know it; whoever purposely adopted Shai'taan as his companion-patron-guardian apart from Allah the Exalted, thereby, he has suffered a manifestly evident loss. [4:119]

23.2. The verb (لَأُمَنِّيَنَّهُمْ) stem from Root: م ن ى. The basic perception infolded is to inspire a fascinating desire and hope. Its actualization and positive affect upon the target is possible only through an object, a cause that will relay the thought generating hope and desire. A physical object named by this Root, i.e. مَنِيٌّ quite picturesquely explains the concept and perception of it. It denotes the semen which creates pleasure, desire and hope of offspring only on its ejecting and lodging into the "receptacle" of one's wife.

23.3. The verbal sentence (فَلَيُغَيِّرُنَّ) has suffixed effect conjunction particle, infix imperative particle and futuristic third person plural jussive Form-II verb which signifies making alterations, changes, modifications in a thing. Its object is: خَلْقَ ٱللَّهِ, the creation of Allah that includes plant and animal kingdom along with human. In modern day terminology the verb is in direct equivalence to Genetic engineering, also called genetic modification.

23.4. The whole process of procreation is succinctly described:

ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴿٨﴾

- The One Who created you, then gave you attribute of proportionality and exacting balance for efficient performance; thereby, He the Exalted curved you — [82:07] What shape He the Exalted proportioned you in? That which He the Exalted decided, He accordingly superposed/pattern you. [82:08]

23.5. The Root of third person perfect Form-II Verb: فَسَوَّىٰكَ is "س و ى" which signifies to fashion in a suitable manner, make adopted to exigencies or requirements; perfect a thing, to put a thing into right or good state, and equation. It renders the object in the condition of optimal functioning. Then the act done was: فَعَدَلَكَ which stems from Root:ع د ل , which, according to Ibn Faris, signify perception of equality and justness, and (اعوجاج), **curvature, bending**. It is about the shape and facial features. The answer is that it was in whatever shape Allah the Exalted has decided. Unlike four leg animals; human as two legged have a bend in the neuraxis between the brain stem and the diencephalon, along with a bend in the neck, so that the eyes and the face are oriented forward. This major curve is called the cephalic flexure.

23.6. The people who are allured by satanic whispers are forewarned sternly about a possibility:

يَـٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم
مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ
أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَـٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾

- O you the people whom Book was given earlier, listen: Heartily believe in that which Our Majesty have intermittently sent (Qur'ān) the Messenger —It (Qur'ān) is Affirmer-Certifier-Sanctifier for that which is found written in the Book with you people [Tor'aat and Injeel].
- Comply it before the time that Our Majesty might efface faces (of disavowers); whereby We might return faces [eyes, nose, mouth] to its original position on the back side of them —
- Or Our Majesty might discard and condemn them who will believe not as We discarded and condemned those companions who violated and transgressed in the matter of Sabbat/promise of abstaining commercial activity for a day. Be mindful; the decision and commands of Allah the Exalted is bound to get executed and become physically accomplished. [4:47]

23.7. The first person sovereign singular subjunctive verb: نَّطْمِسَ stems from Root: ط م س, which signifies perception of effacing, wiping off, and obliteration of a thing. And sequel action is described by verb: فَنَرُدَّهَا, (Root ر د د) which signifies returning, reverting to the position of beginning. It is to return an object from its current state and location to its original location wherefrom it reached the current position. The object of verb is faces, and the action will change their orientation to their posteriors - backs (أَدْبَارِهَآ), rendering direction of standing and walking and looking in opposite directions. Where was the face originally located before bending and curving? It is describing the days of being at the stage of neural tube.

23.8. Genetic engineering/modification is wrought with physical dangers over and above moral considerations if done to achieve allures inspired by satanic thought of quick and enhanced financial gains. **An example of the Jew group is quoted who devised a strategy to violate the restriction of fish catching on a certain day when they noticed fish come on surface in abundance on that day. It seems as if fish are aware of calendar. Scientists need to carry out research on the expository text of Qur'ān about human, plant and animal kingdom.**

24. **A unique disorder/phenomenon as pointer for understanding who is real person embedded in human structure of skeleton and flesh. We call it Alzheimer.**

24.1. Man is unique in the physical world. Apparently he is a creature of skeleton and flesh and unique face. This gives each of them a unique cognition. But the factors that help recognizing the "Person" embedded in that corporeal structure are different. **The "Person" can be recognized only when he desires and decides to be identified and recognized by others. Thus it is the "Person" that has to define himself to show being unique and irreplaceable. The Divine Person *Ar'Reh'maan* is no exception.**

24.2. It is a matter of common knowledge that human beings, unlike many species of animal kingdom, are born in a state that they do not have knowledge/perception of anything, **thereby have no idea of personhood, cognition and recognition**.

وَ ٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا
وَ جَعَلَ لَكُمُ ٱلسَّمۡعَ وَ ٱلۡأَبۡصَٰرَ وَ ٱلۡأَفۡـِٔدَةَۙ لَعَلَّكُمۡ تَشۡكُرُونَ ٧٨

- Realize it; Allah the Exalted brought you people out of the bellies of your respective mothers— In the state that you had no knowledge about physical realm. Realize it, He the Exalted have inserted the listening - acoustic faculty; and the observing - optical faculty; and of Processing-Integrating-Perceiving: Baking establishment: the Brains as locus of gaining knowledge and enlightenment, for you people. This realization might enable you people to express praises-thanks. [16:78] [let us respond الحمد لله]

24.3. This ayah portrays our intellectual state on birth that we had no knowledge about anything. And about our physical state it is reminded:

ٱللَّهُ ٱلَّذِي خَلَقَكُم مِّن ضَعۡفٖ ثُمَّ جَعَلَ مِنۢ بَعۡدِ ضَعۡفٖ قُوَّةٗ ثُمَّ جَعَلَ مِنۢ بَعۡدِ قُوَّةٖ ضَعۡفٗا وَ شَيۡبَةٗۚ يَخۡلُقُ مَا يَشَآءُۖ
وَ هُوَ ٱلۡعَلِيمُ ٱلۡقَدِيرُ ٥٤

- Allah the Exalted is the One Who created you people in initial state being of feebleness/lacking mental and physical strength [physically as well as metaphorically because of لَا تَعۡلَمُونَ شَيۡـٔٗا"you did not know about anything"] — Thereafter, with the passage of time He the Exalted rendered you strengthened [physically as well as metaphorically for having given faculty of gaining knowledge about things] after the state of feebleness —Afterwards/lapse of time He the Exalted rendered you weak after strength, and reflecting stage of life agedly. He the Exalted creates whatever He desires/wills —Know it that He the Exalted is eternally the all-Knowing, He the Exalted is eternally the Causality Determiner upon entire physical realm. [30:54]

24.4. The delicate information is in the omission of first object of verb in the compound sentence that was rendered to develop mentioned faculties and their sequencing. The ascending order of placement of words representing faculties-senses

[not organs] might be of interest for scholars and researchers who are interested in examining questions like the encoding, store, retrieval information, development of discrimination abilities, perceptual and conceptual category formation, problem solving, recognition and recall memory, language comprehension, and reasoning about the physical and social worlds, etc.

24.5. All our abilities, speech and actions come into play by retrieval of data, information and knowledge stored in our memory. Man starts acquiring and storing knowledge in his memory from the days of his infancy when he was weak, both physically and intellectually, and was dependent upon others and his environment. He keeps moving forward in different phases of his life, childhood to adolescence to strengthen maturity and then last phases of aging. During all these phases his brain keeps baking the input of his sensory organs into information and knowledge. His database keeps enlarging. So long the man is in dynamic balance, he has access to his databank and can retrieve whenever he desires or decides to execute any voluntary action. All cells of his body and brain obey and act according to his desire and decisions.

24.6. Allah the Exalted has disclosed that people are created and after a span of life they are alienated from society. However an exceptional phenomenon is applied upon some of the people before being alienated (subjected to death):

وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

- Know it; Allah the Exalted has created you people. Afterwards on lapse of your appointed duration of life [6:02], He the Exalted alienates-segregates you people [from the company of others either dead, or "alive" if murdered in His way/cause]. However, (you may have observed) there is a fully mature member of you people who is made to regressively return towards the relatively dependent-feeble of the period of life culminating at nethermost-non verbal infancy. The explanation-effect-symptom of regression is that thenceforth he traces-retrieves not knowledge of something, after having attained knowledge. It is a certain fact that Allah the Exalted is Fountain and Setter of sciences, the absolutely dominant in setting equations and measures. [16:70]

24.7. It tells us that some of us are: يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ. The passive imperfect verb, in indicative mood: يُرَدُّ stems from Root: ر د د that signifies reverting to the position of beginning. The indicative mood of the verb and its original meanings unambiguously reveal that this phenomenon once initiated is irreversible. It will keep progressing taking the person to: إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ. Preposition () denotes the end as opposed to the beginning. It reflects the extent or space between two points or limits or the end of the extent. It can be used both with regard to time and space. In simple terms "towards" that part of life which has been defined by the possessive phrase: أَرْذَلِ ٱلْعُمُرِ.

24.8. The possessive phrase: أَرْذَلِ ٱلْعُمُرِ comprises of superlative noun (أَرْذَلِ) that signifies the nethermost and second definite noun denotes the specific age. The phrases thus mean "someone is returned towards the lowest down age which is nethermost; non-verbal infancy. The indicative mood of the verb and its original meanings unambiguously reveal that this phenomenon once initiated is irreversible. It will keep progressing taking the person to his feeble age following regressively the same path he had progressed from his infancy to strengthen maturity. The span of time it will take reaching that state is not mentioned. **We will discuss the given information later in detail along with the context where it is mentioned to find it as another sort of Divine communication with humanity.**

24.9. The explanation given about the act is: لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا. The prepositional phrase (لِكَيْ) relating to the preceding verb: يُرَدُّ comprises of a Particle of explanation with suffixed gerundival Particle that renders verb in subjunctive and futuristic connotation. It signifies that it happens thenceforth upon the initiation of reverse process and continues. The subjunctive particle renders the following verb in subjunctive mood and in the meaning of a verbal noun. Then is the negation particle negating what is signified by following imperfect subjunctive verb: يَعْلَمَ to obtain knowledge of its object: شَيْـًٔا meaning something. Its point in time is given by a possessive phrase: بَعْدَ عِلْمٍ comprising of time adverb and noun denoting after knowledge. After having gained knowledge, the effected person will thenceforth not obtain knowledge.

24.10. What this verb and other elements of sentence reveal is that the effected person will continue to retrieve data from his memory relating to the earlier period of his life, say adolescence. He will loose access to memory in a backward sequence.

24.11. I have noticed that the Qur'ān often uses numerical and structural symbolism to reflect universal truths. Divine Discourse has different numbers of individual Ayahs in its chapters. The highest number is 286 Ayahs in Chapter 2 while the minimum number is 3 in three chapters (103; 108; and 110). One of them mentions the grant of ultimate profundity (ٱلْكَوْثَرَ) to the Universal Messenger.

24.12. The **desire to be recognized as a distinct entity emerges prominently around 3 years of age**. This aligns with Erik Erikson's stage of **initiative vs. guilt**[116], where children begin actively seeking acknowledgment for their ideas and actions. This stage lays the foundation for future identity development and social engagement.

24.13. This information leads us to conclude that: أَرْذَلِ ٱلْعُمُرِ is the age of early infancy, the first year During the first year, infants develop **trust** when their caregivers consistently meet their basic needs, such as nourishment and comfort. While infants recognize caregivers as distinct individuals, they lack self-recognition or a concept of

[116] https://courses.lumenlearning.com/child/chapter/identity-development-theory-2/

being unique. At this stage, they are entirely dependent on external validation for their survival and security

24.14. What is stated describing the state of affairs of some specific person picturesquely 1400 years back; in present day medical science it is termed Alzheimer disease. Alzheimer was a German psychiatrist and neuropathologist credited with identifying the first published case of "presenile dementia". Presenile means occurring in or characteristic of the period of life preceding old age.

24.15. The US National Institute of Health tells us that about five million Americans are affected by it. I am sure it will benefit the researchers that Grand Qur'ān does not declare it a disease but describes it as a phenomenon; and I hope I will not get inattentive response that was given to learned Alzheimer by the attendees of his lecture which he was delivering to make public his findings on the brain pathology and symptoms of presenile dementia, which was later given the identity of Alzheimer's disease.

24.16. The Alzheimer is considered a disease of brain that causes problems with memory, thinking and behaviour. It is not a normal part of aging. It is considered as the most common form of dementia. Dementia is a general term for the loss of memory and other cognitive abilities that interfere with daily life. Alzheimer's disease typically progresses slowly in three general stages: early, middle and late; and in a medical context they are referred as mild, moderate and severe.

24.17. Reading or talking about the fact sheet given by Alzheimer's Society is very upsetting. This fact sheet looks what happens when someone in later stages of dementia is nearing the end of life. But it is a reality and we should acknowledge and face it. **And the context of its mention in Qur'ān is to remind us of certain type of dementia which the majority of mankind has; although no plaques and tangles are in their minds.**

24.18. The fact sheet has a chapter on end of life care. They say planning for the end of life is important for anyone who has a life-limiting condition. Ladies and gentlemen, **let us remain aware that we all are always in a life-limiting condition, dementia or no dementia**. The fact sheet itself says dementia is a life-limiting illness, but it is very difficult to know how long someone with dementia will live for.

24.19. Those in later stages of Alzheimer's disease become frailer, less mobile, sleep more and eat and talk less. **How many of us can recall that once we did experience all this. Strangely, Qur'ān keeps us taking into remote past in the abstract realm as if persuading us for time-travel and to warp space-time.**

24.20. For someone in the later stages of dementia, the most common immediate cause of their death is an infection such as pneumonia. Although pneumonia can occur in any age, it is more common in younger children.

24.21. There are symptoms in the later stages of dementia that can suggest the person is reaching the final stage of their illness. These include:

- speech limited to single words or phrases that may not make sense
- needing help with most everyday activities
- eating less and having difficulties swallowing

- Being unable to walk or stand, problems sitting up and controlling the head, and becoming bed-bound.

24.22. Can we recall all these that are termed as symptoms as our own experience in our lives? But everyone around us had cared for us with an extraordinary affection and love.

24.23. As someone's condition worsens and they get to within a few days or hours of dying, further changes are common. The person will often:

- be unable to swallow
- become agitated or restless
- develop an irregular breathing pattern
- Have cold hands and feet.

How many of us can recall that once upon a time we were not able to swallow anything solid, we used to become agitated and restless and had cold hands and feet. Our hands and feet were the last body part to get a good blood supply. Blood was shunted more often to vital organs and systems. What made us feel happy and comforted? It was a warm affectionate hand touching our hand. It gave us a feel of security that someone is there to take care. It was our: أَرْذَلِ ٱلْعُمُرِ to mention in Arabic.

24.24. Alzheimer's Society says that in the later stages of dementia, the person is likely to have problems with communication such as limited or no speech. They will be less able to understand what people are saying to them. Relying only on verbal communication can make it difficult to understand what the person is trying to communicate, which may mean not noticing if they are in pain, hungry or thirsty.

24.25. Once we were in such condition but our mothers understood and instantly reacted to our non-verbal communication of pain, hunger and thirst. The person with dementia may communicate their needs and feelings without using speech (non-verbal communication). They may use body language, facial expressions or show agitation. So the caretakers need to develop motherly passion to look after someone in later stage of Alzheimer's.

24.26. And now let us listen what Alzheimer's society is advising the care-takers to communicate with a person with dementia at the end of life:

- Non-verbal communication from you – through gestures, body language, facial expression and touch – can help.
- Use appropriate physical contact such as holding hands or a hug to reassure the person that you are there for them.
- Maintain eye contact as much as possible.
- Take your time and look for non-verbal signals from the person with dementia.
- Continue talking to the person, even if you don't think they can follow what you are saying. They may respond to the tone of your voice and feel a level of connection with you even if they don't understand what you're saying.

24.27. Can we recall from memory that we were the recipient of all this, few decades earlier? I emphasized upon recalling our childhood and infancy **because Grand Qur'ān declares the Alzheimer's disease as a phenomenon by which someone is**

reverted to nethermost age of non verbal infancy وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ**.** What the verb (يُرَدُّ) reveals is something that can conveniently be observed by the researchers and could lead to quite more information about the brain, storage places and sequence of storage etc and the changes taking place in the brain of an effected person from initial diagnosis onwards.

24.28. All our abilities, speech and actions come into play by retrieval of data, information and knowledge stored in our memory. The onslaught of Alzheimer's disease reverses the process. He starts failing in retrieving the data from his memory. **He fails to have access to the knowledge in his data bank. It is like computer answering "access denied". Some barrier has emerged between the Man and his memory, or we may say some fault has occurred in communicative gadgetry and decryption process.** The fault keeps spreading regressively and area of "access denied" keeps expanding to the knowledge stored in earlier periods of his life. If he survives, he reaches to the state he was once in his infancy. He looses access to most part of his data bank in the brain and becomes dependent upon the caretakers as he used to be in his infancy.

24.29. On birth, Man joins the group of people. Thereafter, on completion of his term of life he dies, and gets separated from other human beings. These are the two extremities of human life. It is disclosed that in between these two extremes, there is a knowledgeable person who is gradually returned to a state where he can not know knowledge earlier attained/gained by him. One could wrongly perceive, that this particular man could be of any age from birth to death, though it is specifically mentioned that it happens only when a man has attained knowledge.

24.30. This sentence of reverting someone to his state of beginning and its most important symptom and effect is repeated in a lengthy discourse in Ayah: 22:05 heavily loaded with information covering the entire history of man to persuade him to get out of confusion created by some about resurrection:

وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا

- —Thereat, there is someone of strengthen maturity amongst you who is alienated [because of natural death, murder or alive who is killed in Allah's cause]—And, (may be you observed) there is some matured person among you who is made to return backwards to the most dependent-feeble of the period of life-nethermost-non verbal infancy —The explanation-symptom-effect of regression is that thenceforth he traces-retrieves not knowledge of something, after having attained knowledge. [Refer 22:05]

24.31. The only difference with the mention sentence is orthography of لِكَيْ لَا which is here written combined: لِكَيْلَا. It is mentioned giving information as an argument to humanity to correct their perception about resurrection, i.e. continuity of life.

يَـٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي رَيۡبٖ مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَـٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ مِن مُّضۡغَةٖ مُّخَلَّقَةٖ وَغَيۡرِ مُخَلَّقَةٖ لِّنُبَيِّنَ لَكُمۡۚ وَنُقِرُّ فِي ٱلۡأَرۡحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٖ مُّسَمًّى ثُمَّ نُخۡرِجُكُمۡ طِفۡلٗا

- O you the Mankind! Listen; If you people have been cast in irritating confusion regarding the resurrection—revival of life: Thereby, to resolve it reflect on your origin of life; Our Majesty indeed created you people initially corporeally structured with substances of clay drawn from dust. Afterwards Our Majesty created you in different manner from the segment of a sperm (the origin of Adam's progeny)—Afterwards the sperm having been poured into a place (مُسۡتَوۡدَعٞ) and having lovingly and affectionately joined another object Our Majesty created you from this joined clot in implanted/clung state [zygote-Greek "zogotus" meaning "joined"] —Afterwards with the passage of time Our Majesty created you people from that clung binary creature turning into chewed-teethed like morsel of flesh —It (zygote) is of two types, one made to be created [the zygote joined with womb's wall] and the other opposite of that which is created [the zygote joined with fallopian tube wall-ectopic pregnancy, not to be created but to scatter]— --It is mentioned so that Our Majesty might make manifest for you the worldly life and life on resurrection [and that only that gets created whom We wish to create]-- And Our Majesty implant-make those reside in the wombs whom Our Majesty so will, towards a determined length of time with appointed termination moment. Afterwards the lapse of appointed duration Our Majesty discharges you as an infant.

24.32. Then Mankind is asked why they don't reflect on origin of life by giving in detail how man is created in different stages in the womb of mothers and discharged from there as infant. And in the end it informs:

ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡۚ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡلَا يَعۡلَمَ مِنۢ بَعۡدِ عِلۡمٖ شَيۡـٔٗاۚ

- Afterwards Our Majesty determines your span of life that you people keep developing to cross over to your strengthen maturity. —Thereat, there is someone of strengthen maturity amongst you who is alienated [because of natural death, murder or alive who is killed in Allah's cause]—And, (may be you observed) there is some matured person among you who is made to return backwards to the most dependent-feeble of the period of life-nethermost-non verbal infancy — The explanation-symptom-effect of regression is that thenceforth he traces-retrieves not knowledge of something, after having attained knowledge. [Refer 22:05]

24.33. It is thus evident that the phenomenon known as Alzheimer's will not happen to a person in adolescence. It will happen only when he has crossed over to strengthen maturity and has gained knowledge.

24.34. The choice of words indicates that certainly Alzheimer's is non-curable because it is a phenomenon and not a disease according to the Grand Qur'ān. The

agent of passive verb: يُرَدُّ is not directly indicated. Similarly we do not know as to what is the cause that triggers Alzheimer's.

24.35. Two points need to be noted; one, **Qur'ān has not called it a disease. It is an inability.** The loss of ability of performing the act of segregating, search functions, finding [يَعلَمَ] or locating the knowledge. The second point is that it does not denote the loss of knowledge that the effected person had attained in life up to that point in time. **It does not reflect memory loss or deletion of data from the brain. It only reflects that the access to that data is being denied to the "affected person" for the purpose of retrieving it.** It seems to me from the information that it may not have connection to hereditary reasons. At both the places word "مِنكُم"has been used which means "from amongst you", those being addressed by the Qur'ān; all humanity. It therefore means that the effected person could be anyone.

24.36. And failure to retrieve data/information from the brain incapacitates that person to perform the desired act, in Arabic: عمل, an act by design/ command/ decision. This man gradually loses command over his body organs/cells which keep performing all those acts which they perform in accordance with the built-in data/information stored therein. All of them become independent and self directed, no more subservient or under control/will of the "Person" of that body. The human body and "Person" are two distinct entities. The "Person" is reflected/represented by "will and decision".

24.37. After reading these verses of the Grand Qur'ān please read information about the "Alzheimer's disease", the message will become very simple to comprehend and understand. The problem with the people unfortunately affected by it is only one; they do not have access to the data stored in their memory. **A barrier has been created between their "عقل" mind and the heart "قلب" because of which heart is not able to communicate the desire to the brain to initiate motor actions. And the man is unable to locate/trace it or in computer language "unzip" it.**

24.38. I am not a scientist; nor a brain specialist. However I could point out some information and clues from the Grand Qur'ān for their attention and research for the welfare of the humanity. If a person cannot retrieve the data which he had stored in the memory; it can be inferred that someone has come in between that "person" and his data. And because of the presence of hindrance that "person" cannot reach to his data.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ٢٤

- O those people who have proclaimed to have believed in the Messenger and Qur'ān, listen; You people sincerity and desirously respond for Allah the Exalted; and sincerely and affirmatively respond respond for the Messenger [Muhammad *Sal'lallaa'hoalaih'wa'salam*] when he (the Messenger) has urged you people towards that (Grand Qur'ān) which will give you people life [eternally comfortable and enjoyable in the Hereafter]. **Moreover, you people get informed-know-understand that Allah the Exalted is He Who transmits or creates a barrier-obstruction in between the Intellect and the Heart of him.** Take

note, He the Exalted is the One towards Whom you will certainly be gathered [for accountability]. [8:24]

24.39. I am aware of my incapability of conveying my perception in a lucid manner, therefore, I request the reader to please concentrate on the words of Qur'ān to get a comprehensive perception of what the Book is telling. We know that the intellect/data is stored in the memory; and for communicating it to someone else in his language, the data/thought/perception is to be first brought to the chest; an air pressure will be created which will pass through the vocal cord converting that thought into a particular buzzy sound which will then be articulated with the help of tongue and lips to become recognizable speech. If the data is not transferred/transmitted by someone [say by cells/neurons] from its storage place to the chest could we say a word despite there being nothing wrong with the entire system of speech? In simple words we can say that someone or something has become a barrier between the brain and the chest resulting in hindrance to the flow of data.

24.40. However, we should not expect that all will respond, because Grand Qur'ān tells us:

إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ

- It is a fact that only such people reasonably - rationally answer-respond who listen Qur'ān comprehensibly. [Refer 6:36]

24.41. It is otherwise a simple sentence understandable by everyone. But for people like learned Paul Broca, an anatomist celebrated for his discovery of the speech production centre of the brain, and for acousticians and speech experts, these four words embed much more information which is neither portrayed in any translation nor is explained in exegeses. The verb: يَسْتَجِيبُ in common parlance and understanding denotes answering, either affirmatively or negatively. It stems from Root: ج و ب which signifies to cut a portion from the whole of something; to make hole or tore something; perforate, pierce, carve or to excavate. And Form-X of verbs adds reflexive causative meanings of self assigning a task.

24.42. What happens when we wish to answer a question or what is done by Google or AI and computer when we post a question to it? We cut relevant portion from our memory and Google and Computer cuts it from it's memory/hard disc to display it on screen.

24.43. When we cut relevant part from memory which we intend to express as answer, it is also firstly displayed on an invisible screen which is our rib cage, and a system in it instantly becomes operative to transform it into sound by vocal cords to make it reach our mouth from where we emit it syllable by syllable for the auditory faculty of questioner.

24.44. In the same sentence the answering capability is restricted only to those who listen. Verbal information is saved in the memory only when we consciously and

attentively listen and comprehend the message. It enables analysis-perception and safe storage. It happens only if the listener has such intention and desire. Therefore, listening is but translating and interpreting the articulated sounds-verbal narration whereby one can answer accordingly. Otherwise it is mere "hearing sound-noise" or a momentary storage in the memory of Ears only to get lost in few seconds. When he had stored nothing about the stated point, the question of cutting does not arise whereby he cannot answer affirmatively or negatively.

24.45. **Something intricate about internal communication network of human seems to have been indicated**: **وَاعْلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ**.The verb is from Root: ح و ل which means shift, transmit, change, alter, transfer, remove the thing from one place to another position. The thing intervened as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction; "وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ And the wave became barrier-separation in between both of them. [Refer 11:43]. The basic concept/perception is of the surroundings, which gives the reflection/ perception of placement of things in a certain order/ discipline. And it is used to bring perceivable change in it. In Arabic the perception/core meanings of the Root will remain dominant in whatever context the words made from it are employed. A barrier between two things also reflects the change in the surroundings.

24.46. The barrier is: **بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ between his intellect and heart.** ٱلْمَرْءِ refers to the creative (productive) ability and (عقل) intellect. (TA'j el-'Aroos).

24.47. I appreciate the efforts of Americans, and in particular pay respects to Late President Ronald Reagan and his wife Nancy for their wonderful work to fight against this particular phenomenon faced by millions of people in present days.

24.48. In view of the fact that Grand Qur'ān has restricted this phenomenon to those people who have reached strengthened maturity and onwards, I suggest to the researchers to investigate any unusual practice in sex habits of the effected persons. May be it gives a tip how to slow the reverse process.

24.49. The second tip can be found in the ayah 16:69 immediately preceding first time mention of Alzheimer's phenomenon in 16:70. It is about honey bee and honey.

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾
ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ
يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

- Know it, the Sustainer Lord of you the Messenger had communicated-ordained for the Honey-Bee: She was ordained: "you acquire place in the mountains for residences-hives, and in the trees and in structures that people raise; [16:68] Afterwards, eat nectar out of blossoms of all fruit-bearing plants —Thereat, you the bee cause the travel-passages-routes of your Sustainer Lord rendered surmountable to enter."(Acknowledge the service they render you);

A palatable liquid, its colours - hues vary, secretes from their (female bees) stomachs — **The peculiarity of it (liquid): honey is that healing, curing, surmounting upon disease is the characteristic power embedded within it for the benefit of people. It is a fact that in this phenomenon there is explicit manifestation for the people who are in habit of reflecting objectively to arrive at the purpose of creation/recognize the Divine Providence and Will**. [16:69]

24.50. It is amazing that there is only mention of honey as curing, healing and surmounting upon disease is the characteristic embedded in it for human beings**. I know one thing about honey that it removes barriers/restrictions/blockades caused in the body.**

24.51. The only area where human research could yield results is widening the gap from the point of returning to the point of reaching state of non-verbal infancy since the phenomenon is irreversible. I can visualize and feel the pain of millions of people affected by this phenomenon and of those excellent human beings who are taking care of them. I can suggest one prayer to all of them, which The Lord advised the Last Messenger to pray:

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ وَلَا تَعۡجَلۡ بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥۖ وَقُل رَّبِّ زِدۡنِي عِلۡمٗا ١١٤

- [they conjecture] Thus Allah is Exalted, truly and factually the Sublime Sovereign. And you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] should not hasten to assimilate the text of Qur'ān before its verbal - oral communication is concluded towards you. And you pray; "My Sustainer Lord! Do improve me in the faculty of gaining and retrieving knowledge." [20:114]

24.52. It seems to me that this prayer is also specifically meant for such people who are affected by this phenomenon, which today we refer as Alzheimer's disease. Their data becomes contracted-absorbed somewhere in the brain. The word is from the Root ز ى د and it has been used against a word which means "to contract; get inside; get absorbed".

ٱللَّهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلۡأَرۡحَامُ وَمَا تَزۡدَادُۖ وَكُلُّ شَيۡءٍ عِندَهُۥ بِمِقۡدَارٍ ٨

- Allah the Exalted persistently knows that which each female invisibly carry in pregnancy — And He the Exalted knows as to how much the Wombs (Uteruses) keep contracting/getting inside/squeezing, and as to how much they keep expanding. Take note, every tangible entity introduced in physical realm from His Grace is created by measure - quantity - volume. [13:08]

24.53. Therefore, if a man effected by the contraction/absorption of his data/ knowledge says these words:" رَّبِّ زِدۡنِي عِلۡمٗا" it will for him carry the meanings **"My Lord, help me retrieve knowledge**". I am confident that for a Christian and Jew it won't be embarrassing to address their Lord in Arabic words.

24.54. I pray to Allah that He may shower mercy and be kind with all those whom He has effected with this phenomenon and make all of us, particularly the Jews, Christians and Muslims understand the importance and relationship between "علم"[knowledge/intellect/data/information stored/saved in memory] and "عمل"[act of

retrieving and translating knowledge into action/movement] on both of which depends the result and the real life hereafter.

24.55. Please notice the fact that Grand Qur'ān does not ascribe any sin or award of punishment to the person who is hit by this phenomenon. **But the person affected by Alzheimer's disease at its last stage does become a sign to make us reflect and understand as to whom is the "Real Man" in the body of a human being. Physical body is visible but the "Real Man" who was once the holder, manager, controller, and administrator of that beautiful body is no more visible and noticeable since he cannot identify himself anymore as "personality".**

24.56. Like the unitary passages of Grand Qur'ān that are termed as: ءَايَـٰتٌ everything and phenomenon is in fact a sign/symbol: ءَايَةٌ. Its Root "ء ى ى" embeds Semantic frame: Sign. Sign is defined as an object, corporeal and real thing having dimensions; or a discernible sign which one can perceive and save in memory with reference to its surroundings and dimensions; and event or phenomenon whose presence or occurrence indicates the existence, presence or occurrence of something else, the relationship being asymmetric. Phenomenon is a fact or situation that is observed to exist or happen, especially one whose cause or explanation is in question. Nothing can be perceived and stored in memory without relating it to something else. Moreover, everything has two aspects, one apparent and visible perceivable through sensory organs; and the other is invisible but integral part of that thing. Therefore, this Root signifies as Er-Rághib stated any apparent thing inseparable from a thing not equally apparent so that when one perceives the former he perceives the other to a certain extent which he cannot otherwise perceive.

24.57. Ibn Faris stated it signifies "وهو النَّظَر" noticing, viewing, looking and perceiving by sight. A Sign, in Arabic: is in fact a mirroring transmitter of truthful information which exists as an indication about some invisible existence, reality, fact, and phenomenon, the Indicated. It has in it an element of news. Thereby, what is achieved is a bit or more of information. It is neither synonym nor synonymous to: عَلَامَةٌ which is derived from Root:ع ل م that denotes such mark, representation, symbol, or figure about which it is already known as to what it features - portrays. The relationship between Indicator and Indicated in: عَلَامَةٌ is that of symbolization or iconicity.

24.58. **Symbols play a crucial role in human learning, especially when it comes to understanding invisible or abstract realities.** By representing complex or unseen concepts through tangible or relatable imagery, symbols bridge the gap between the known and the unknown. Symbols distill complex ideas into simple, recognizable forms. Symbols transcend linguistic and cultural barriers, providing a universal language for communication. **Alzheimer is one such universal symbol to become heedful to Divine Message that man will be resurrected for accountability.**

24.59. I have not been able to relate the delicate information in the last sentence of Ayah with the creation and phenomenon of Alzheimer. But I explain it for research by the experts:

وَتَرَى ٱلۡأَرۡضَ هَامِدَةٗ فَإِذَآ أَنزَلۡنَا عَلَيۡهَا ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡ وَأَنۢبَتَتۡ مِن كُلِّ زَوۡجِۭ بَهِيجٖ

- And that you see certain Soil that she is sometime sterile-cracked-compacted and still. But, when Our Majesty sent upon her water, she became thrilled/ quivered and she swelled [These are not literary expressions but narration of physical facts-Qur'ān is a statement of absolute fact] —And thereby she produced- sprouted every species of beautiful species of plants. [22:05]

24.60. And this information is repeated in same words to emphasise that like rejuvenating the Earth all dead human will be revived to life:

وَمِنۡ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلۡأَرۡضَ خَٰشِعَةٗ فَإِذَآ أَنزَلۡنَا عَلَيۡهَا ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡۚ
إِنَّ ٱلَّذِيٓ أَحۡيَاهَا لَمُحۡيِ ٱلۡمَوۡتَىٰٓۚ إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٣٩

- And amongst pointer manifestations-cognizable recognition signs of His providence is that you see the Earth giving look of sterile/contracted, dried and cracked—Thereat, when Our Majesty dropped upon her water, she thrilled/ quivered with freshness and she swelled; [These are not literary expressions but narration of physical facts-Grand Qur'ān is a statement of absolute fact.] It is certain that the He the Exalted Who revived her (land) to life, He the Exalted is definitely the Reviver of life to the dead. Certainly, He the Exalted is eternally the Causality Determiner upon each and all things - to set them right-fix them in measure. [41:39]

24.61. These are not just literary expressions; but narration of physical facts-the response behaviour of the soil on meeting with water. Grand Qur'ān is a statement of absolute fact. Today, we observe with microscope the response acts of dried soil and see them as is verbally portrayed by these two verbs.

24.62. When water falls on a **melancholy, desolate-looking land** (feminine), it expresses itself as "**ٱهۡتَزَّتۡ**." This is a past tense verb, singular feminine, with an implicit pronoun referring to the **land**. The verb is Form VIII and is derived from the root "ه ز ز" (H-Z-Z**)**. Verbs from this form describe events that take **time**, but have an **inherent/natural temporal point**—a specific moment when the **resultant state** becomes apparent. The **duration of the event** is indicated by the process that leads to the resultant state, even though the exact details of the process are left **undefined** by the verb. The action described here is **involuntary**. The fundamental concept embedded in this root conveys the idea of **shaking, vibrating, and swaying**, reflecting a state of trembling or oscillation.

24.63. **Mohsin Bhopali**, a celebrated poet, captured the **fragrance** rising from the union of raindrops with parched earth (روک سکو تو پہلی بارش کی بوندوں کو تم روکو.....کچی مٹی تو مہکے گی ہے مٹی کی مجبوری).
However, long before his poetic imagery, in 1827, the Scottish botanist **Robert Brown** observed that when raindrops fall onto soil, they create a kind of **vibration and trembling** in its **molecules**. He described the motion of these microscopic particles, which was later named after him as **Brownian motion**.

24.64. However, in a way that diverges from the perceptions of scientists—who consider all **inanimate objects** devoid of feeling and emotion—the **Qur'ān** describes

the earth's **reaction** in a unique and profound manner.24.65. After experiencing this **involuntary state of "ٱهۡتَزَّتۡ" (shaking, commotion)**, the earth transitions to another state, described by the word **"رَبَتۡ"**. This is a past tense feminine verb, where the **"تۡ"** indicates femininity and the implicit pronoun refers to the **earth**. The root of this word is **"رَبۡوٌ"**. The **blooming and swelling** of the earth's surface upon receiving rain is a scene that also aids in understanding the meaning and concept of "ٱلرِّبَوٰا"(ribā, compound interest)**,** as both share the same root.

25. **Marriage and spouse's sex is a sanctified as a pious relationship.**

25.1. One distinction that applies to non-fiction - expository works is: Theoretical vs. Practical Books. Theoretical concerns something to be seen and understood. And Practical concerns the application of knowledge. Qur'ān is declared by circumstantial accusative as guidance for the Mankind. Thereby, it is not only source of knowledge but also also a guide telling how to regulate and direct human conduct. The book that is to serve as guidance for personality development and uplift in time-space need be self-explanatory:

هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ١٣٨

- This (Qur'ān) is a communication explicitly elucidated for the mankind. And it is guidance: regulatory information for aright conduct and counseling: results of affairs- disclosure of factual outcome of acts: good and bad eventuality, reward and punishment - penal code, for those who sincerely endeavour to attain salvation. [3:138]

25.2. "In his groundbreaking book, *The Concept of Mind*, Gilbert Ryle argued that knowing how to do something must be different from knowing any set of facts. No matter how many facts you might know about swimming, say, it doesn't follow from your knowledge of these facts that you know how to swim. And, of course, you might know how to swim even without knowing very many facts about swimming. For Ryle, *knowing how* is fundamentally different from *knowing that*. This Rylean distinction between *knowing how* and *knowing that* has been prominently challenged, beginning in 1975 with the publication of Carl Ginet's *Knowledge, Perception, and Memory*. Ginet argued that knowing how to do something was simply knowing that a particular act was a way to do that thing. This challenge was extended and systematized by Boër and Lycan (1975), who argued that *knowing who*, *knowing which*, *knowing why*, *knowing where*, *knowing when*, and *knowing how*—all of the varieties of *knowing wh-*, as they called it—were all just different forms of knowing that."[117]

25.3. Qur'ān is declared as guidance for the Mankind. **Any guide book is a practical book (ٱلْحِكْمَةَ)**. Thereby, it is not only source of knowledge but also also a guide telling how to regulate and direct human conduct. The exalted Messenger does both:

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَـٰتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ١٥١

- Conclude My Favour/Grace/boon like the obliging beneficence that Our Majesty sent among you as a Messenger who has been a perpetual Monotheist Believer-Muslim amongst you —He recites word by word upon you people Our Aa'ya'at: unitary verbal passages of the Book —And he makes you people intellectually uplifted and sanctified (by removing shackles of conjectural myths-distortions in belief) —And he (Messenger Mohammad *Sal'lallaa'hoalaih'wa'salam*) educates you to read and write the Book (Qur'ān) and teaches you to attain the

[117] https://plato.stanford.edu/entries/epistemology/

wisdom-enlightenment-insight to perceive information about invisible realities —Realize it; he (Messenger Mohammad *Sal'lallaa'hoalaih'wa'salam*) imparts you the information-knowledge which hitherto you did not have. [2:151]

25.4. The concept of "knowing who, knowing which, knowing why, knowing where, knowing when, and knowing how" can be applied to the establishment of a legal sexual relationship in Islam, which is based on mutual respect, consent, and adherence to specific guidelines outlined in the Qur'ān. Each of these "wh-" categories corresponds to different aspects of the relationship:

1. **Knowing who**: Refers to understanding and respecting the spouse's identity, rights, and roles.
2. **Knowing which**: Understanding which actions are permissible and ethical within marriage.
3. **Knowing why**: Recognizing the purpose of marriage and the relationship.
4. **Knowing where**: Acknowledging the appropriate setting for intimacy.
5. **Knowing when**: Timing, such as within the context of a lawful marriage, respecting periods of menstruation, etc.
6. **Knowing how**: Knowing the physical and emotional responsibilities in the relationship, maintaining mutual respect and consent.

25.5. The **knowing how** to understanding and respecting the spouse's identity, identity and roles are elaborately in simplest structures and diction is mentioned:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمۡ أَن تَرِثُواْ ٱلنِّسَآءَ كَرۡهٗاۖ وَلَا تَعۡضُلُوهُنَّ لِتَذۡهَبُواْ بِبَعۡضِ مَآ ءَاتَيۡتُمُوهُنَّ
إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ فَإِن كَرِهۡتُمُوهُنَّ فَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ
ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا ١٩

- O those people, who have proclaimed to have believed in the Messenger and Qur'ān, listen; your act of taking certain women in you wedlock, like as if they are heritage, while they are averse to this proposition, is not permissible and legal for you people. And also you the husbands should not restrain-deprive them of liberty with motive of securing some of the wealth you had earlier given them. The exception whereat women could be restrained in homes is when they might indulge explicitly in lewdness [refer instruction in 4:15]. And you people are **hereby directed to socialize-live in mutual harmony with them (wives) in an atmosphere of love, attachment, peace and fragrance**. Thereby, [marriage is on apparent considerations, many thing emerge only after intimacy] if you (husbands) disliked them, thereat just think that it is possible that you disdainfully dislike a thing while Allah the Exalted might have rendered abundant good therein. [4:19]

25.6. The verb "تَرِثُوا۟" in the verse **(**4:19**)** refers to forcibly inheriting women, reflecting a rebuke of oppressive practices. The root "ک ر ہ" conveys compulsion, unwillingness, or coercion, signifying actions performed under duress or against consent. This includes exploitation, such as forced marriages, denying women autonomy, or perpetuating harmful traditions like "marrying" them to the Qur'ān to retain family wealth. These oppressive acts betray justice, violating the divine principle of free will and leading to severe moral and spiritual consequences for perpetrators, culminating in eternal loss and punishment. Such people do not inherit the wealth of women (sisters); rather, they entangle themselves in the eternal flames that consume their souls.

25.7. The Qur'ān provides explicit guidelines on permissible and impermissible relationships with women, ensuring clarity for every man regarding whom he can marry to attain love and tranquility. These timeless rules transcend geographical and temporal boundaries, applicable to countless women across different eras. The Qur'ān declares:

وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

- Take note: You people should not henceforth-prospectively marry certain women whom your fathers had earlier taken into the fold of Nikah/ Matrimonial-Bond. Retrospectively, this prohibition excludes that which has already happened in the past before this injunction.Surely that act was obscene, vile; and abominable; and an evil way of conduct. [4:22] **These women have been forbidden-declared sanctified for you people**: your mothers; and your daughters; and your sisters; and your paternal aunts-sisters of your fathers; and sisters of your mothers —And daughters of your brothers; and daughters of your sisters —And your foster mothers who breast-fed you people in infancy; and your foster sisters who were/shared breast-feed of your mothers —And mothers of your wives —And those under your guardianship, living within your protection, the daughters of previous husband of your such wives you have since "entered the bed room accompanying them" (euphemism for intercourse), are also forbidden. However, for some reason if you (husbands) had not "entered the bed room accompanying them" [divorced before sexual intercourse, as is permissible] thereby there is not at all blemish-worthy upon you in marrying their daughters born from previous husbands. Moreover, the spouses of your sons who were born of your loins are sanctified. In addition, it is also prohibited that you might join-simultaneously collect two sisters in your Nikah/Matrimonial bond. However, that which has happened in the past that is a past-retrospective matter —-- It is a fact that Allah the Exalted is repeatedly Overlooking/Forgiving, the Merciful --. [4:23]

25.8. This is a remarkable command that forbids marriage to women already bound in a marital relationship. **However, it also specifies that certain marriage bonds are immediately annulled if a believing woman, married to a non-believer, seeks asylum in a believing society.** This rule reflects the wisdom of ensuring pure and lawful relationships grounded in faith and dissolving unequal partnerships. It emphasizes the sanctity of marriage within the framework of shared belief and moral values.

وَ ٱلۡمُحۡصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۖ كِتَٰبَ ٱللَّهِ عَلَيۡكُمۡۚ

- Further, all the Protected-Wedded: those already in married state in the Womenfolk are forbidden upon you people (the believers). Only those Married believer Women in the wedlock of non-believer are excluded from this prohibition that have been given asylum and are now under the authority/governance and responsibility of you people (Muslim State) for handling and managing their affairs.This is the Promulgation by Allah the Exalted; mandatory upon you people to follow in letter and spirit. [Ref 4:24]

25.9. This sentence (وَ ٱلۡمُحۡصَنَٰتُ مِنَ ٱلنِّسَآءِ) is part of preceding complex compound sentence linked by conjunction particle to: حُرِّمَتۡ عَلَيۡكُمۡ; these women have been forbidden-declared sanctified for you people. The feminine plural passive participle (ٱلۡمُحۡصَنَٰتُ) [Form-IV]; إِحۡصَانٌ Verbal noun [عطف على ما تقدم] is also the Proxy Subject of the Passive verb which is evident by its definiteness and nominative state. Their counterpart Masculine Active Participle is: مُحۡصِنِينَ who have caused them in the state of: ٱلۡمُحۡصَنَٰتُ meaning inaccessible; immune from other men, impenetrably protected; made them their most protected pearl of household, life partner-Wives. Since they have become: ٱلۡمُحۡصَنَٰتُ of certain: مُحۡصِنِينَ, thereby access to them by other men is prohibited for the purpose that they might wish and seek them for their selves with their wealth.

25.10 The Prepositional Phrase (مِنَ ٱلنِّسَآءِ) relates to the circumstantial clause of the Passive Participle. **It is thus evident that as a principle all women are declared prohibited; irrespective of colour, creed, nationality, religion, belief, and social status of slave, prisoner of war, or housemaid, whose present profile is of a married woman**.

25.11. The exception clause مَا مَلَكَتۡ أَيۡمَٰنُكُمۡ is traditionally, but **erroneously**, interpreted as "those whom your right hands possess," often in the context of captives or individuals under one's responsibility during specific historical circumstances. **Remember sex with women outside the witnessed bond of *Nikah is strictly Prohibited.***

25.12. The married women are sanctified except married women who are defined by a relative pronoun and relative clause "مَا مَلَكَتۡ أَيۡمَٰنُكُمۡ". It is restrictive clause by exception particle. The grammatical and semantic analysis of clause is as under:

مَا : It is found in Arabic text as Particle and a Noun. The noun is found as [ما الموصولة] General Relative Pronoun; or an Indefinite Noun modified by an adjective. It introduces a relative clause — a clause that gives further information about the preceding noun (ٱلْمُحْصَنَٰتُ). General Relative Pronoun is used for being and inanimate; masculine and feminine; singular, dual, and plural. A Relative Pronoun is followed by a sentence which relates back to it, most often with a Pronoun named [الْعَائِدُ] that links back to it. Here, in the above clause, it is followed by a Relative Clause comprising of a complete Verbal Sentence. It in accusative case by exception particle is object of next verb.

مَلَكَتْ : It is Perfect **Transitive** Verb; Third Person; Singular; Feminine with feminine marker; مصدرمِلْكٌ Verbal Noun. It denotes possession or ownership of an object with ability to have it to oneself exclusively. It signifies with regard to a person to have the authority for ruling, or ordering, of his or her affair, or case. The perception is the same in both cases whether inanimate object or a living being. The Verbal Sentence is the Linkage Clause [صلة الموصول] for the preceding General Relative Noun.

أَيْمَـٰنُكُم: This is a Possessive Phrase. The First Nominative Definite Feminine Broken Plural Noun is grammatically singular and is the Subject of Verb. The Suffixed Possessive Pronoun is for Second Person; plural; masculine, in genitive state. The Object of Verb is elided linking back to مَا. The Object Pronoun [الْعَائِدُ] referring back to the Relative Pronoun is usually elided. However, if the Relative Pronoun is the Subject, the Pronoun in the linkage clause referring back to it is not elided. The word: أَيْمَـٰنُ is the broken plural of يَمِينٌ. It is derived from Root: "ى م ن ". Learned Ibn Faris in his famous Lexicon (مقاييس اللغة) describes its basic perception is of right hand which signifies power, force, and authority; and that the right hand connotes prosperity and blessedness. Further, that right hand connotes "oath".

25.13. An obligation, a responsibility, an oath is normally and reflexively pledged by raising right hand, or striking right hand on the palm of another person. It is customary in many societies. **Interestingly power-authority and responsibility/ obligation are inseparably associated, and an equal accountability of subject is attached. In English also, the word "hand" connotes "guardianship", "authority", "the power, responsibility, or care of somebody** (*usually used in the plural*)"

25.14. Notwithstanding same word refers to "the right hand" and connotes "the oaths", it will cause no ambiguity in the text since both are different in essence. **"Oath" is abstract noun while "right hand" is a concrete noun. The abstract is that which exists only in our minds; that which we cannot know through our senses. It includes qualities, relationships, conditions, ideas, theories, and states of being, fields of inquiry and the like. Concrete words refer to things we can touch, see, hear, smell, and taste.** "Oath" is either a statement of fact or a promise. A promise is

a commitment by someone to do or not do something. **Therefore, when: أَيْمَـٰنُ is used as the Subject of a transitive Verb: مَلَـكَتْ, there is absolutely no reason that someone be confused to take it as "oaths" instead of "authority and responsibility to administer the affair of the object person". Moreover, the subject of verb could never be "أَيْمَـٰنُكُم" and "أَيْمَـٰنُهُنَّ" if the intent was to indicate becoming the owner-possessor of something.**

25.15. The sentence (مَا مَلَـكَتْ يَمِينُكَ) conjunct to sanctification of wives; signifies such woman who was in the wedlock of Non-Believing husband and had migrated taking asylum in Muslim society. Authority and responsibility to administer their affair thenceforth rested with Islamic state.

25.16. Grand Qur'ān has clarified it by the use of singular noun:

يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّـٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَـكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّـٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَـٰلَـٰتِكَ ٱلَّـٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَـكَتْ أَيْمَـٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ۝٥٠

- O you the Chosen, Dignified and Exalted Sincere Allegiant [Muhammad *Sal'lallaa'hoalaih'wa'salam*] pay attention —They are whom you have paid their wedding gifts - determined and settled obligations —**They include: from amongst the emigrant believing women in the wedlock of non-believers having taken asylum under your protection and responsibility, whose responsibility was placed upon your person by Allah the Exalted** —And from amongst the daughters of your paternal uncle and the daughters of your paternal aunts —And from amongst the daughters of your maternal uncle and daughters of your maternal aunts. These first cousins had migrated along with you —Moreover, your that wife is affirmed lawful who was a Monotheist Believing Woman. --It is a fact; She had proposed herself for the Chosen, Dignified and Exalted Sincere Allegiant [Muhammad *Sal'lallaa'hoalaih'wa'salam*] provided he the Chosen, Dignified and Exalted Sincere Allegiant agreed to affectionately take her in Nikah: wedding--.[Parenthetic sentence] —This sanctification notification is exclusively and solely for you the Elevated and Chosen Allegiant [Muhammad *Sal'lallaa'hoalaih'wa'salam*], exclusive of the permission for other believers- Our Majesty certainly know what Our Majesty have enjoined upon believers **with regard to time/occasion in the matter of spouses from protected families and housemaids with permission of their family head - believing women in the wedlock of non-believers who have taken asylum in society.** This pronouncement of sanctification of your marriages executed in the past is for the purpose that any objection causing disconcerts - contraction might not lie against you. Beware; Allah the Exalted is repeatedly Overlooking/Forgiving, the Merciful. [33:50]

25.17. The purpose of address, by using Adjective resembling participle signifying his personal status in life including period before assignment of Messenger is to inform him: "This is to confirm that Our Majesty have affirmed - validated your wives as lawful for you." It is a declarative - telling sentence. The addressee had already married women who are in his wedlock. **It is conveying Ex-post facto sanction for the marriages the addressee had entered.**

25.18. The paragraph unity is maintained when every other sentence would give specific information than the topic sentence that maintains the same focus of attention as the topic sentence. Specific information about: أَزْوَاجَكَ "your wives" is mentioned: "the wives whom you had paid their wedding gifts - determined and settled obligations". This is adjectival portrayal of the preceding noun Wives. It subtly conveys the fact of consummation of marriages. However, it does not indicate the earlier position or relationship of the honourable wives as to who they were mentioned later.

25.19. The next sentence is conjunct to previous verbal sentence by particle: وَ which helps link sentences with particular logical relationships to achieve cohesion. The sentence (مَا مَلَكَتْ يَمِينُكَ) conjunct to sanctification of wives signifies such woman who was in the wedlock of Non-Believing husband and had migrated taking asylum in Muslim society. Authority and responsibility to administer their affair thenceforth rested with Islamic state.

25.20. The prepositional phrase: مِمَّا relates to elided circumstantial clause for the object of preceding verbal sentence. It thus validates the marriage with wife who was from amongst emigrant believing women in the wedlock of non-believer having taken asylum whose responsibility was specifically placed upon him by Allah the Exalted. The women married with non-believer becoming: مَا مَلَكَتْ أَيْمَانُكُمْ can be recurring. They are the liability and obligation of Muslim Society, whenever they are in such circumstances. Therefore, such Women were excluded from the prohibition imposed upon the Elevated Messenger for reason of possibility of further escape migration of married women in the wedlock of non believers to Muslim society:

لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبٗا ٥٢

- Because of proclamation of sanctification of your earlier wedded wives the Women are not permissible for you, the Messenger [Muhammad *Sal'lallaa'hoalaih'wa'salam*] in future timeline. Neither it is permissible that you might self replace them with equivalents [which could be done by an act of separation] **no matter if beauty of their faces might have surprised/ fascinated you**. **The exception to this prohibitive injunction for marrying in future is in respect of She-emigrant married woman in the fold of non-believer who has become under control and responsibility of your right hand.** People should know; Allah the Exalted is eternally watchful over everything and affairs. [33:52]

25.21. A **question** arises: If women are wearing gloves on their hands, socks on their feet, **and veils covering their faces**, how could the esteemed Messenger Muhammad

ﷺ be amazed by someone's beauty? Amazement typically occurs upon seeing something for the first time. Similarly, guiding principles have been established for believing men.

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ

- Take note; you people should not marry the idol-worshipping-polytheist women until and unless they heartily accept the belief. Know it; indeed a believing housemaid is better for marriage than an idol-worshipping woman notwithstanding how much she (polytheist woman's facial beauty) surprised/ fascinated you people. [Refer 2:221]

25.22. How can a polytheist woman appear fascinating, surprising, or appealing to a believing man compared to a believing woman, if the latter is veiled from head to ankle in a burqa? The term "better" in the Qur'ān implies a comparative analysis, meaning one is superior to the other. If the faces of believing women are entirely concealed, won't every polytheist woman then seem beautiful and attractive to a believing man? This thought-provoking question highlights the dynamics of modesty and human perception in comparative contexts.

25.23. The Qur'ān commands that commercial transactions on credit for a fixed term must be documented by a scribe and witnessed by two men. If two men are not available, then one man and two women, mutually agreed upon by the parties, can serve as witnesses. Witnesses must be identifiable. In this context, a woman veiled to the extent of wearing gloves, socks, and covering her face with only one eye visible, making identification impossible, raises the question: would such a witness be acceptable to the parties or a court?

25.24. During the waiting period (iddah), widowed women may be approached indirectly with proposals or expressions of interest through hints, without incurring any sin. Allah states: "But do not secretly promise them anything, except saying what is appropriate" (Al-Baqarah 2:235). It is self-evident that such hints cannot be communicated through telepathy. Moreover, how can one express interest in someone they have not even seen her face?

25.25. An uncovered face combined with a modestly draped chest conveys sanctity, modesty, and dignity for women. The chest covering prevents gazes from slipping toward the body, focusing attention on the face instead. This dispersion of visual focus avoids fixation that might provoke inappropriate thoughts. Conversely, a veiled face highlights eyes adorned with kohl, accentuated eyelashes, and brows, drawing concentrated attention and fostering visual interaction. Open facial beauty may inspire awe but does not incite sexual disturbance. My apologies to anyone uncomfortable with this perspective; it reflects reverence for the sanctity endowed by Allah and His Messenger ﷺ for women.

25.26. The Qur'ān understanding and perspective of *hijab* does not imply a face veil (*niqāb*) that fully obscures one party's face while allowing the other to see openly. A thorough study of all related verses reveals that *hijab* refers to a barrier that affects both parties' vision, serving as a physical obstruction to light and visibility. It does not block auditory interaction. A face-covering veil, leaving only the eyes exposed,

causes mutual visual focus during conversations, potentially leading to a breach of Allah's directive for lowering gazes. Restricting women's mobility entirely is unrealistic; moderation must guide interpretations.

25.27. A detailed study of Qur'an verses provides no indication that covering a woman's face with a veil is mandatory. The human face, whether male or female, is the primary means of identification and recognition. While fingerprint identification is a modern development requiring specialized expertise, it is not universally practical. For ordinary people, the face remains the principal way to recognize and identify individuals. Beyond identification, the face reflects emotions and internal states, revealing the heart's feelings and conditions more effectively than other secondary markers on the body.

25.28. The face is central to human identity and recognition, reflecting both external and internal qualities. While clothing covers the body for modesty**, the face uniquely reveals the physical and inner beauty of an individual.** A study of Qur'anic verses on dress, modesty, and veiling does not mandate covering a woman's face. The absence of such a command highlights the significance of the face as an essential means of self-expression and identification, which is integral to interpersonal interactions and understanding human emotions.

25.29. We revert to the main point. Elided object in Relevant Clause: مَا مَلَكَتْ أَيْمَانُكُم referent to emigrant women can be referent to domestic servant, both male and female. The Possessive Phrases: أَيْمَانُكُم or أَيْمَانُهُمْ or أَيْمَانُهُنَّ, or يَمِينُكَ used as subject of verb: مَلَكَتْ will never signify "your/their hands possessed, owned". **Women are not a commodity that somebody could own or possess them.** When this verb is used to indicate taking or holding the possession of some object, its subject will never be أَيْمَانُ or يَمِينُ. We can find the evidence of its use even in Qur'ān:

أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ

- Or in those houses the keys of which are in your possession —[Reger 24:32]

25.30. The activity inherent in this Verbal Sentence yields relationship between the Subject and Object. The Subject has attained the authority upon and is managing affair of the Object who becomes sort of a Ward[118]. We will first try to know the identification and characteristic traits of Women who are the Object of Verb: مَلَكَتْ by taking the General Relative Pronoun: مَا as referring to a woman, or women or man/men. This verbal sentence is used 15 times in 14 Ayahs[119]. We will quote the Ayah where this sentence occurs first time because the relational field helps

[118] Noun: A person (usually a minor) who has a guardian appointed by the court to care for and take responsibility for that person. A governmental agency may take temporary custody of a minor for his/her protection and care if the child is suffering from neglect

[119] https://haqeeqat.pk/sohail/3655

understand semantics. The first occurrence conveys us the perception that they are such Women who cause relatively lesser liability upon the husband if taken into Matrimonial Bond. Let us proceed with first occurrence:

وَإِنۡ خِفۡتُمۡ أَلَّا تُقۡسِطُواْ فِي ٱلۡيَتَٰمَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ
فَإِنۡ خِفۡتُمۡ أَلَّا تَعۡدِلُواْ فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۚ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ۚ

- Know it: Subject to the condition; should you people [clan-tribe-society] apprehend that you might not equitably treat and look after the bereaved children of fathers—father-orphans, adopt this course: Thereat, it is imperative upon you the men to enter in matrimonial bondage; that which seemed pleasing, delightful and fairly good for you [2:235], with such women who have since expired the Prescribed Obligatory Period, circumstantially two two, and three three, and four four. Sequel to this injunction: in case you-the Men apprehended in complying this order that you might not be able to do financial and physical justice in all fairness: Thereby, in partial modification of aforesaid injunction you are directed to enter in matrimonial bondage with one widow who is lonely —**Alternatively to meet financial constraints: Marry with that woman upon whom the right hand of you people have the authority and responsibility for ordering and managing her affairs.** This course of action will diminish the chance regards that you might not sustain the household [widow mother and her children]. [4:03]

25.31. The conjunction particle "أَوۡ" is manifestly for (التخيير) giving someone the option, providing with freedom of choice and alternative. It conjuncts the relative clause to: فَٱنكِحُواْ. Firstly, rules are prescribed to cater a peculiar situation arising in the society. Father-Orphans have become in abundance in the society. Father-Orphans emerge when women have become widows. The Tribe or Society is apprehending that they might not justly manage affairs and upbringing of such children. Under the circumstances, marriages with widows have become rightful and beneficial course for the society. It is obvious; however, that many might not be able to sustain this additional burden imposed by the injunction, for physical reasons and financial constraints. Asking such men to marry widows might create apprehensions for them of not dispensing justice and fairness to such wed wives.

25.32. An amendment is introduced in the said Provision of Law to cater for those who might suffer impracticability, or apprehension of injustice or unfairness if made to marry widows. They are asked to Marry only one, or if one cannot afford marry a widow that might incur liability of orphans also, he is advised to opt for marrying a woman in the category: مَا مَلَكَتۡ أَيۡمَٰنُكُمۡ "She, upon whom the right hand of you people have the authority for ordering and managing her affair."

25.33. Grand Qur'ān is the only book in the world that has built in lexicon for its important words and terms. It exposes the perception and meanings of its important words and terms in a picturesque manner. It exposes the meanings by using it in different semantic fields whereby one can perceive all its dimensions relating to substance as well accident including metaphorical aspect. It exposes the perception and meanings of most of its words picturesquely by relationships and contrasts.

25.34. The first time mention of verb: مَلَكَتْ has referred its object as those women whom taking into marriage will be economically less burdensome. Its object in second time mention refers to women who are already in the married state yet are excluded from the list of sanctified women that are ineligible to be taken in wedlock:

وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ أَن
تَبْتَغُوا۟ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا
جُنَاحَ عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

- Further, all the Protected-Wedded: those already in married state in the Womenfolk are forbidden upon you people (the believers). Only those Married believer **Women in the wedlock of non-believer are excluded from this prohibition that have been given asylum and are now under the authority/governance and responsibility of you people (Muslim State) for handling and managing their affairs**. This is the Promulgation by Allah the Exalted; mandatory upon you people to follow in letter and spirit. Take note: All Women (virgin. divorced, widow, irrespective of status) other than the sanctified - prohibited are granted liberty - legal sanction to consent for wedding by you — They are made permissible solely and exclusively for the purpose that you might sincerely seek them with your wealth in the manner of those who seek women for taking them in protective fold of Matrimonial Bond: Nikah rendering them a pearl of household. Their seeking is not allowed with wealth in the manner of debauch men for sexual lust - merely for flowing out the "water: momentary intercourse". Thereat, subject to your having self availed the right of establishing Matrimonial Intimate Relation - association peculiar to matrimonial bond with wed-wives, [unlike wives with whom you cut the Bond without having intercourse] you people discharge the respective obligation - commitment in full in their favour. However, there is nothing objectionable - embarrassing for you if after having struck the obligation you amend it with mutual consent—understanding. The fact remains, Allah the Exalted is absolutely Knowledgeable, the knower of invisible-hidden realities-considerations and the Infinitely Just Supreme Administrator of the created realms. [4:24]

25.35. This Ayah defines **Knowing who; Knowing when** as well as **Knowing how.** The injunction as to in what frame of mind the permissible women is to be sought explicitly debars debauchery and satisfaction of sex maniacs by use of wealth. The circumstantial adverb: مُّحْصِنِينَ refers a person who desires to marry for making a family unit. The first and foremost social-unit is Husband and Wife. The word:تَبْتَغُوا (present tense verb in the plural masculine form) is derived from the root: ب غ ى which means to strive or make great effort to obtain something. The sentence: تَبْتَغُوا makes it clear that the woman's **consent and her willing acceptance of the relationship are necessary**. To marry a woman, wealth or financial resources are required.

وَٱبۡتَلُواْ ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡۖ

- And you (the guardians) keep testing-educating-evaluating the father-Orphans until the point in time they have crossed over to the **Age of *Nikah***: Marriage-Matrimonial Bond —Thereat, subject to having observed intellect, sound judgment, rectitude of action and good management of affairs in them, you thereby **release their inherited property-wealth to them**. [Refer 4:6]

25.36. To marry a woman, financial means are required, and an orphan can access these only when they reach the age of marriage maturity. This makes it clear that **marriage cannot take place before reaching the age of marriage maturity** because, before that, the orphan cannot be entrusted with their wealth to pursue a relationship. Wealth is to be handed over to the orphan upon reaching the age of marriage maturity. What is this age? The Qur'an has defined the age of marriage maturity and has explicitly stated:

وَلَا تَقۡرَبُواْ مَالَ ٱلۡيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ حَتَّىٰ يَبۡلُغَ أَشُدَّهُۥۖ

- Further, that you should not approach the inherited property of certain father-orphan; except handling it in the best manner, until he might attain **the age of his full strength: age of marriage/*Nikah***. [Refer 6:152 and 17:35]

25:37. Superlative noun: أَشُدَّ means strength, firmness, and **full maturity and prime of youth**. Therefore, the marriage of a boy and a girl who have not yet reached full maturity and become a man and a woman is not permissible. Marriage is not between a boy and a girl but rather between a man and a woman. **The rib cage in human males generally completes its development by the age of 25 years, coinciding with the closure of the epiphyseal (growth) plates in the bones.** This process, known as ossification, ensures the bones of the rib cage, like other skeletal bones, have reached their full growth and structural maturity.

25.38. The Qur’ān has left no aspect of its teachings unclear or lacking in explanation. It states:

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ أَمۡوَٰلِهِمۡۚ

- In general sense, men are strongly upright upon protecting the honour-dignity-rights of the women —It is because Allah the Exalted has attributed some of them distinctive features over other persons —And the husbands are maintainers of honour-dignity-rights of their respective wives because they had spent their wealth for taking them in protective fold —

25.39. The noun ٱلرِّجَالُis the plural form, meaning "men." The author of “Muheet (a classical Arabic lexicon) has stated that a man is called “رَجُلٌ”due to his strength, firmness, and bravery. The term “رَجُلٌ” is not used for a boy. To be eligible for marriage, it is essential that a person has reached the age at which they can be called a man. In the early stages of youth (عنفوان شباب), a person is not referred to as a “رَجُلٌ” or a man.

وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ

- Moreover, at the point in time when the Children present amongst you have crossed to puberty-experienced wet dream —

25.40. The term "ٱلْحُلُمَ" refers to "**experiencing a nocturnal emission**," meaning reaching the stage of sexual climax (orgasm) during sleep. This marks the beginning of **adolescence**, a stage of discernment and puberty, when a person (boy or girl) first experiences and becomes aware of this phenomenon.

25.41. The word "أَشُدَّ" signifies **strength, firmness, and full maturity, or the prime of youth**. The onset of youth occurs when a person transitions from childhood to puberty marked by حُلم. However, before reaching full maturity and becoming a man, the Qur'an does not permit the marriage of boys and girls. This is because orphans are to be entrusted with their wealth only when they reach the age suitable for marriage, which corresponds to full maturity — the age of becoming a man or woman.

25.42. Before attaining full maturity, even girls lack an adequate understanding of the value of wealth. For this reason, their marriage is also not permissible. An orphan girl is to be given her wealth only after she reaches the age of **marriage maturity**, meaning full maturity and womanhood.

25.43. Shouldn't it be the responsibility of the rulers and courts in Islamic countries to ensure the implementation of Qur'anic commands? Will they not be held accountable for this? Will their excuse hold that they left the matters of the Qur'an to religious institutions and clerics because they were too busy with other affairs? The government should set a legally defined age for marriage for both men and women and enforce punitive laws for those who violate it. **Marriage is not merely a private matter between a man and a woman but also a societal issue, and regulating societal matters is the duty of the government, not individuals.**

25.44. It is impermissible for those claiming to be believers to forcibly assume control over women, against their will, even in matters of inheritance. What is impermissible for believers is a crime in an Islamic society. From the concept of "marriage through the Qur'an" to all practices where women are denied freedom and autonomy in marital decisions, they are impermissible under Qur'anic commandments and, therefore, crimes deserving punishment. The government should through legislation declare these acts as crimes, enforce penalties, and fulfill its responsibility accordingly.

25.45. The **Knowing how** aspect is defined: تَبْتَغُوا۟ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ .

Why do men seek women?

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ

- Know it; the love of erotic predilections - stimulators has become alluring for the people (Men), fetish from the women —

Men have an innate love (حُب) for women. This love is a longing for closeness, and achieving closeness requires effort and striving. The desire for intimacy with a

woman arises from two primary motivations: the fulfillment of the higher emotion of love and also to satiate the physical desires of lust and carnal hunger.

25.46. However, for believing men (اہل ایمان), their mindset and approach in seeking women must align with a specific principle. The Qur'an uses the term مُّحْصِنِيـنَ to guide men in this regard. This term, derived from the root "ح ص ن", fundamentally means "to protect, safeguard, or make secure." Examples in the Qur'an highlight this meaning, such as "تُحْصِنُوْنَ" (Yusuf 12:48), "تُّحْصِنَكُمْ" (Al-Anbiya 21:80), and "أَحْصَنَتْ" (Al-Anbiya 21:91). The imagery extends to fortified places like "حُصُونُهُمْ" (their fortresses) and "قُرًى مُّحَصَّنَةٍ" (fortified villages) mentioned in Surah Al-Hashr (59:2, 14).

25.47. In the context of marriage, الْمُحْصَنَاتُ refers to women who are safeguarded and protected within the "fortress" of marriage, whether they are free citizens of society, slaves, or women captured in war. **A pearl is also described as being protected within its shell, signifying something precious that requires safeguarding**.

25.48. Thus, a man's pursuit of a woman should not stem solely from lust or selfish desires but from a sense of responsibility. **He should strive to elevate her dignity, honor, and sanctity, transforming her into a "pearl within a shell."** The effort should aim to protect her and enhance her standing, ensuring her value is cherished and upheld in their personal circle and society.

25.49. Some men seek closeness with women by using their wealth to satisfy their carnal desires and lust. Such individuals are referred to as **مُسَـٰفِحِيـنَ**. This term is derived from the root "س ف ح", which means "**to pour, spill, or do something senselessly and without thought**." It is also associated with "**دَمًا مَّسْـفُوحًا** spilled blood"; and reckless, meaningless actions.

25.50. If wealth is used to pursue a woman with the intention of "specific gratification" alone, then the essence, nature, and purpose of this pursuit are equivalent to pouring or spilling water — an act devoid of value or thought. A woman cannot be permissible (halal) for anyone if the intent is driven solely by such an objective.

25.51. Since women are not permissible (halal) for believers in the manner of **مُسَـٰفِحِيـنَ** (those who seek relationships solely for carnal gratification), it follows that in an Islamic society, acts such as selling and buying women to satisfy men's sexual desires—whether permanently or temporarily—or keeping them as concubines is a grave crime.

25.52. **Knowing who; Knowing when** as well as **Knowing** how is further expanded that also indicates the woment who are included in **مَّامَلَـكَـتْ أَيْمَـٰنُكُـم**:

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَـٰتِ ٱلْمُؤْمِنَـٰتِ

- Take note: If someone among you people has not yet self acquired wherewithal enabling he might take into Matrimonial Bond the Married Believing Women in the Wedlock of a Non Believer who have migrated and taken asylum in Muslim society-state (for paying to her non-believing husband as prescribed in 60:10):

25.53. After the conditional sentence when someone is not financially strong to afford developing matrimonial bond with believing married woman who has been given asylum, he is advised another course to get married (النِّكَاحُ) in existing financial conditions:

فَمِن مَّا مَلَكَتۡ أَيۡمَـٰنُكُم مِّن فَتَيَـٰتِكُمُ ٱلۡمُؤۡمِنَـٰتِۚ

- Thereby, he may seek of those woman upon whom the right hand of you have the authority and responsibility-guardianship for ordering and managing their affairs; **they being in the state of your believing house-maids**. 25.53.

25.54. The most lamentable aspect of some of the translators and exegetes in Urdu and English languages is that they merely plagiarized what non-believing pioneer translators of Grand Qur'ān had said erroneously. First sentence was translated by the pioneers in these words:

George Sale: Ye are also forbidden to take to wife free women who are married, **except those women whom your right hands shall possess as slaves.**

John Rodwell: Forbidden to you also are married women, except those who are in your hands as slaves

Please notice that Sale and Rodwell erroneously and imaginatively added the words "as slaves" as the object of verb. Many later plagiarists substituted "slave women" with "captives, prisoners of war". **Grand Qur'ān is explicitly explicative and does not allow translators and exegetes a right to insert their intellect and memories in target text. Therefore, insertion of words like "as slaves, captives, prisoners of war" is not only erroneous but reflective of their dishonest scholarship.**

وَٱللَّهُ أَعۡلَمُ بِإِيمَـٰنِكُمۚ بَعۡضُكُم مِّنۢ بَعۡضٖۚ فَٱنكِحُوهُنَّ بِإِذۡنِ أَهۡلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلۡمَعۡرُوفِ مُحۡصَنَـٰتٍ غَيۡرَ مُسَـٰفِحَـٰتٖ وَلَا مُتَّخِذَٰتِ أَخۡدَانٖ

- Be mindful; Allah the Exalted best knows about your belief. Some of you people have stronger belief than some other. Thereby, you the independent Men with insufficient resources take them into Wed-fold with the prior permission of their Guardians-House Masters with whom she is the maid servant. **And pay them their Wed-gifts and committed obligations in the well known manner as is paid to a women taken in the protective fold of Matrimonial Bond making her pearl of life-household**; ***opposite the style and manner of payment to debauch-professional women who act for the occasional "outflow of water/satisfying sexual lust".*** And nor in the manner of payment as is made to such women who maintain secret intimate relationship acting as keeps-concubine. [Refer 4:25]

25.55. Again housemaids in the service and under patronage of distinguished wives of the exalted Messenger are mentioned:

لَّا جُنَاحَ عَلَيۡهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبۡنَآئِهِنَّ وَلَآ إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتۡ أَيۡمَٰنُهُنَّۚ وَٱتَّقِينَ ٱللَّهَۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدًا ٥٥

- There is not at all annoyance-blame for them-the Wives of the Elevated Messenger of Allah the Exalted with regard to entry in places of their fathers, and that of their sons, and that of their brothers —And that of their brother's sons, and that of their sister's sons —And that of their family women, and that of **House-Maids** who are under authority and in submission to them. And you [the wives of the Elevated and Chosen Messenger *Sal'lallaa'hoalaih'wa'salam*] sincerely endeavour to attain salvation from Allah the Exalted. It is certain fact that Allah the Exalted is Ever Witness-Observer over each and all things-matter - situations. [33:55]

25.56. The clause مَا مَلَكَتۡ أَيۡمَٰنُكُمۡ and فَتَيَٰتِكُمُ "your housemaids" does not connote captive women - prisoners of war (أُسَرَىٰ). The clause and noun فَتَيَٰتِكُمُ "your housemaids" cannot be taken to connote captive women-prisoners of war by any stretch of imagination. The concept of captivity, imprisonment, prisoners of war is embedded in Arabic Root: ء س ر. The basic perception infolded in the Root is to restrain and arrest-confine-imprison someone; lace or rope with which something is tied or bonded; a shackle, restriction. The concept of captives and prisoners of war is mentioned six times[120]. Explicit instructions - injunction are given about protocols of war and prisoners of war:

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ٦٧

- Taking prisoners as preference for him until he has inflicted defeat upon the enemy in the battlefield is not the desired proposition for such Elevated and Chosen allegiant (Nabi) who is personally participating in the war —you people seek ephemeral world and Allah the Exalted desires for you the Hereafter. Be mindful, Allah the Exalted is pervasively dominant and the Infinitely Just Supreme Administrator of the created realm, visible and invisible. [8:67]

25.57. The instructions as to how Islamic State should handle and treat the prisoners of war are also given:

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠

- O you the Elevated and Chosen Allegiant [Muhammad *Sal'lallaa'hoalaih'wa'salam*] —Pronounce for everyone of those captives who are presently within responsibility of hands of you people (Believers): "If Allah the Exalted exposes good in your hearts —He the Exalted would give you better than that

[120] https://haqeeqat.pk/roots/(29).htm

which has been seized from you; and will grant forgiveness for you people. Know it, Allah the Exalted is repeatedly the Forgiving-Overlooking, the fountain of Mercy." [8:70]

25.58. The prisoners of are described by فِيٓ أَيۡدِيكُم where preposition is adverbial in the meanings of "عِنۡدَ" typically expressing present state of things. The prisoners are not a commodity, they are human beings. The attitude and conduct of righteous believers towards prisoners is highlighted as selfless:

وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا وَيَتِيمٗا وَأَسِيرًا ٨

- And they feed, in attraction and for seeking appreciation of Him the Exalted, indigent, father-orphan and captive-imprisoned — [76:08]

25.58. Affectionate kindness is ordered to be shown to all those men and women who are under the patronage, house-servants, maids and married to non-believers who have taken asylun in Muslim State:

وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخۡتَالٗا فَخُورًا ٣٦

- Take note; you people be exclusively subservient-allegiant to Allah the Exalted. And you people should never associate anyone-anything as partner-associate with Him the Exalted. And look after your parents with affectionate kindness —And so with kindred-family-clan-relationship of affinity; and the father-orphans and those in need-destitute —And with the neighbour who is close relative; and with the stranger neighbour in vicinity; And with the companion-colleague —And with the wayfarer —And with those upon whom right hand of you have the authority and are managing their affair-domestic servants in your submission and under your protection emigrant married women in matrimonial bond of a Non Believer. Remember; Allah the Exalted certainly does not appreciate-approve such person who fantasizes, self deluded proudly boastful — [4:36]

25.59. The fifth time mention of the relative clause (وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡ) under study categorically negates that its object could ever be stretched to include prisoners of war. It explicitly states what exactly the difference between its subjects and objects is. It is difference of respective economic position. The subjects are rich and feudal lords and the objects are men and women who are tied in relationship of protection, guardianship and working and providing services at homes and lord's estate or agricultural fields, etc. It is the concept/phenomenon related to feudalism.

وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ فِي ٱلرِّزۡقِۚ فَمَا ٱلَّذِينَ فُضِّلُواْ بِرَآدِّي رِزۡقِهِمۡ عَلَىٰ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَهُمۡ فِيهِ سَوَآءٌۚ أَفَبِنِعۡمَةِ ٱللَّهِ يَجۡحَدُونَ ٧١

- Observe it, Allah the Exalted has granted distinction to some of you people over some others with regard to grant of sustenance-affluence. The fact remains that those given distinction of affluence by excessive resources will not divert their wealth to those upon whom their right hand has authority and managing responsibility: domestic servants/serfs in their submission, whereby they all become equated in affluence. Is it that they the affluent knowingly deny the grace and bounty of Allah the Exalted? [16:71]

25.60. Its tenth time mention is also about the relationship between lord and serf and not prisoners of war:

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُم مِّن شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

- He the Exalted has struck for you people an example of a contrast relating to your selves. Reflect; Is it possible for you to grant sharing in that affluence which Our Majesty has granted to you people to a single one in them who are under control of your right hand-domestic servants-serfs —To the extent whereby you all are in equivalence relation therein, fearing them like your fear from own selves (feudal lords)? This is how Our Majesty distinctly elaborate the Aa'ya'at-Verbal Passages presenting facts and concepts, for the people who perceive by critical thinking-reasoning. [30:28]

25.61. It is obvious from the above two mentions (at 5 and 10) that the object of verb: مَلَكَتْ are men and women of lower non-affluent class of society who provide service as serfs and domestic servants. This division and its purpose is specifically mentioned:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

- Do they people distribute the Mercy of the Sustainer Lord of you the Messenger [*Sal'lallaa'hoalaih'wa'salam*]? Our Majesty have distributed amongst them their economy in the Worldly Life. And Our Majesty have uplifted some of them over others, with regard to worldly rankings —So that some of them may selectively hold some others as employees - service providers. And the Mercy [Grand Qur'ān] of the Sustainer Lord of you the Messenger [*Sal'lallaa'hoalaih'wa'salam*] is far better a blessing than that which they people accumulate. [43:32]

25.62. The root of the verb لِّيَتَّخِذَ is ذ خ ء (Hamza, Khaa, Dhaal) that conveys the meaning of "taking" or "choosing," and when used in Form VIII; it gives the sense of mutual action choosing/deciding upon something deliberately; **selectively adopt others based on mutually agreed-upon conditions, in a structured, organized manner.**

25.63. The seventh time mention of feminine verb (مَلَكَتْ) **categorically negates** its object could be **prisoners of war** since women cannot be referred as masters/owners

of war captives; it is the **State that holds the prisoners of war** whereby its subject will always be masculine:

أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ

- Or before maid servants under their control and obligation —[Refer 24:31]

25.64. Here the "possessing hands" are of believing women. Obviously the prisoners of war are mentioned by reference to masculine subject. Such people are affectionate masters of their subservient. Such affluent people are accordingly commanded:

وَأَنكِحُواْ ٱلۡأَيَـٰمَىٰ مِنكُمۡ وَٱلصَّـٰلِحِينَ مِنۡ عِبَادِكُمۡ وَإِمَآئِكُمۡۚ إِن يَكُونُواْ فُقَرَآءَ يُغۡنِهِمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ٣٢

- Take note; you people (society) are hereby directed to arrange the marriage of those amongst you—in the society who are presently singles-unmarried (men and women) —And you people arrange marriage of the Righteous who are in the capacity of your **Male-Servants-Serfs and Female house-servants/Serfs** —Notwithstanding, they are presently in state of dependency-poverty, should Allah the Exalted so desire, He the Exalted would make them self-sufficient by grants from His Bounty. Moreover remember that Allah the Exalted has domain beyond bounds-limits. He is eternally the all-Knowing, the Fountain of knowledge. [24:32]

25.65. It is thus manifestly evident that فَتَيَٰتِكُمُ "your housemaids" cannot be considered captive women - prisoners of war by any stretch of imagination. Thereby, all translation saying so is erroneous and misleading.

25.66. Slavery since prehistoric times has been a social institution as involuntary form of human servitude. The characteristics of slaves are that their labour or services are obtained through force; they are regarded as the *property* of another person, their owner; and that they are entirely subject to their owner's will. Therefore they could be bought, sold, traded, given as a gift, or pledged for a debt by their owner. It is strange scholarship of exegetes who overlooking the explicit explanation and specification of clause (مَلَكَتۡ أَيۡمَٰنُكُمۡ) converted them to refer women who have been made:

مَمۡلُوكَةٗ slaves. Slaves are characterized:

ضَرَبَ ٱللَّهُ مَثَلًا عَبۡدٗا مَّمۡلُوكٗا لَّا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَمَن رَّزَقۡنَٰهُ مِنَّا رِزۡقًا حَسَنٗا فَهُوَ يُنفِقُ مِنۡهُ سِرّٗا وَجَهۡرًاۖ هَلۡ يَسۡتَوُۥنَۚ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٧٥

- Allah the Exalted has struck a contrast by an example of a subjugated person; his peculiarity is that he persistently have no power and prerogative over anything —And another person whom Our Majesty have given from Our Grace affluent stable sustenance whereby he spends out of it, secretly and publicly —Adjudge, are such people considered equivalent in public eye? [having understood the point say] The Infinite Glory and Praise stands specified eternally, entirely and exclusively for Allah the Exalted. However,

the fact remains that most of them do not know; retain not such simple facts in their memory. [16:75]

25.67. The Adjectival Phrase: عَبْدًا **مَّمْلُوكًا** portrays all the characteristics of a Slave. Yet there be a Man in still worse circumstances.

ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٢٩

- Allah the Exalted has struck citing a man whose characteristic is that many persons of conflicting nature and psyche have **partnership rights of subjugation -subordination-service in holding him —And of another man who is subservient-in obedience solely for one man** —Adjudge, do they both equalize for purposes of citing? [having understood the point and you not being such man, say] The Infinite Glory and Praise stands specified eternally, entirely and exclusively for Allah the Exalted. However, the fact is that most of them pursue not to know [retain such simple facts in their memory]. [39:29]

25.68. The described: عَبْدًا is from Root: ع ب د which denotes a relational signification that can be translated as absolute "servitude-allegiance-subject" in reference to his Master. And passive participle renders his physical being, taken as thing, as the property of his master. Such person when identified becomes:ٱلْعَبْدُ. The free person and slave are characterized:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِالْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ١٧٨

- O those people who have proclaimed to have believed in the Messenger and Qur'ān, listen; the pursuit-tracing the murders to finality; the capital punishment is decreed for you people (society) to bring the murderer to justice without favour and fear. [Society/state is made a party making crime of murder as crime against society]. If the convicted murderer is a self administering [free] man the same free man; and if the murderer is the **Bondman-Serf-Servant** the same Obligated person; and if the murderer is a woman the same woman shall face the punishment. Thereby if some compromise of forgiveness-pardon is afforded for him by the heir of slain —Then the same is to be followed-enforced in accordance with norms-common law set by/known in the society and payment/compensation is to be made to the heir in a proportioned/ appropriate manner. This alleviation-facilitation and a latitude-mercy is mandatory provision of justice from your Sustainer Lord. Therefore, after this injunction whoever deliberately transgressed-took the law in his own hands: Then for this reason a severe-grave punishment is in wait-prepared for him. [2:178]

25.69. The contra of slave is called: ٱلۡحُرُّ that stem from Root:ر ر ح which signifies contra of bondage - slavery - menial, and what is void of defect, fault and deficiency and incompleteness. Interestingly it also signifies **heat which cannot be made "slave".** The fundamental property and attribute of heat - thermal energy is it is always on move.

25.70. Moreover, Grand Qur'ān has no where employed this word فَتَيَٰتِكُمۡ for slaves; the word used six times in possessive phrases as second element for slaves is: رَقَبَةٍ from Root: ر ق ب. It is always used with such word that signifies freeing them.

وَمَا كَانَ لِمُؤۡمِنٍ أَن يَقۡتُلَ مُؤۡمِنًا إِلَّا خَطَـٔٗاۚ وَمَن قَتَلَ مُؤۡمِنًا خَطَـٔٗا فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ

- Know it; It has never been permissible and befitting for a true believer that he might kill a believer except unintentionally and mistakenly. Take note; Were a believer killed a believer by negligence-mistake: thereat, the requital obligation is to **set free** a believing Bondwoman-Serf-Servant (slave)[Ref 4:92]

25.71. The very fact Arabs coined the word "**رَقَبَة**" to refer "slave" suffices that they employed them as domestic servants. Ibn Faris stated (يدلّ على انتصابٍ لمراعاةِ شيءٍ. من ذلك الرَّقِيب، وهو الحافِظ) it leads to the perception of rising for deference, consideration -watching of a thing; it signifies controller, supervisor, and he is defender, custodian, preserver. It is interesting that for the predicate of elided but understood subject (كَفَّـٰرَتُهُۥ) of nominal sentence is possessive phrase: **فَتَحۡرِيرُ رَقَبَة** from the same Root which is the source of: ٱلۡحُرُّ a free man. It is important to note that at all places the "slave" woman who is to be freed is specified as staunch believer. The act of freeing slave is adjudged as psychologically uphill decision:

وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ ١٢ فَكُّ رَقَبَةٍ ١٣

- --And what is that which will give you the perception of what is uphill task by Our perspective? [90:12] This psychologically uphill decision is a voluntary grant of proclamation of freedom for an obligated/subservient person-serfs-house maids who seek it — [90:13] (read with 24:33)

25.72. An excerpt from the history of slavery from encyclopaedia Encarta: (quote) "Islam, established in the 7th century, recognized the institution of slavery from the beginning. The Prophet Muhammad urged his followers to use slaves kindly, however, and on the whole slaves owned by Muslims were comparatively well treated. Most were employed as domestic servants." The ninth time mention again characterizes the objects of the verb as house servants and serfs and clarifies that women had at their own free will desired to be self-protected by becoming housemaids.

وَلۡيَسۡتَعۡفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغۡنِيَهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱلَّذِينَ يَبۡتَغُونَ ٱلۡكِتَٰبَ مِمَّا مَلَكَتۡ
أَيۡمَٰنُكُمۡ فَكَاتِبُوهُمۡ إِنۡ عَلِمۡتُمۡ فِيهِمۡ خَيۡرٗاۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِيٓ ءَاتَىٰكُمۡۚ وَلَا تُكۡرِهُواْ فَتَيَٰتِكُمۡ
عَلَى ٱلۡبِغَآءِ إِنۡ أَرَدۡنَ تَحَصُّنٗا لِّتَبۡتَغُواْ عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَمَن يُكۡرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعۡدِ إِكۡرَٰهِهِنَّ
غَفُورٞ رَّحِيمٞ ٣٣

- Take note, those people should retain their selves continent and virtuous, who find not wedding opportunity, till such time Allah the Exalted might make them Self-Sufficient out of His Bounty. And regards those Men and Women, being in circumstance that you have the authority for ordering and managing their affair-your House-Servants, who seek the proclamation of independence-freedom-self governance —Thereby on their desiring, you the Guardians-House Masters, subject to having found in them sustainable ability-betterment, are hereby commanded to afford them the mutually agreed Written Proclamation of freedom-self governance —And you people give/donate them (house-servants) some reasonable wherewithal out of the wealth of Allah the Exalted which He the Exalted has granted to you (Masters of house-servants/serf). Further, you people should not compel your House-Maids towards debauchery since they had willingly opted subjugation-became servant for security of chastity, with the intention that you might obtain apparent gains of worldly life. **Mind it, should someone forcefully compels them, thereby, it is a fact that for all that forcefully done in the state of their abhorrence,** Allah the Exalted is the Forgiving, the Merciful. [24:33]
  [accountability is for acts done with will, not for those got done forcefully by others for which they will be responsible]

25.73. All Women other than sanctified are made permissible (اِحۡلَالٌ) only for rendering them: ٱلۡمُحۡصَنَٰتُ wedded pearls of household. No woman by any nomenclature is permissible for debauchery and making her concubine-mistress. All those who say otherwise are manifestly astray. All knowing "wh-" categories in the spouse relationship are explicitly mentioned to the extent of desired posure.

25.74. I have based my translation on linguistic and semantic reasoning. By emphasizing the broader connotations of أَيۡمَٰنُكُمۡ as "right hands," linked to responsibility, authority, or guardianship, rather than ownership or possession, I tried providing an interpretation deeply rooted in etymological nuance. **Key Points Supporting Argument:**

1. **Right Hand as Authority**:
    - In Arabic and many languages, the right hand symbolizes power, trust, and responsibility. This metaphor aligns it denote individuals under legal or moral guardianship rather than property.
2. **Abstract vs. Concrete**:

- Differentiation between the concrete (right hand) and abstract (oaths, responsibilities) meanings of أَيْمَانُ resolves potential ambiguities. It underscores that the term signifies relational and ethical responsibilities, **not ownership**.

3. **Grammatical Evidence**:
   - The **Relative Pronoun مَا** and its clause **مَلَكَتْ أَيْمِنُكُمْ** clarify that the reference is to women whose marital bonds are annulled due to their asylum in a Muslim society. This interpretation aligns with the exception particle **إِلَّا**, making the verse's meaning contextually cohesive.

4. **Root Analysis**:
   - Root **ى-م-ن** conveys meanings of protection, power, and covenant. In this context, it strengthens the argument that **مَا مَلَكَتْ أَيْمِنُكُمْ** refers to women under the community's care, **symbolizing protection rather than possession.**

25.75. A woman is a **mother**—coolness and shade, a **refuge**, and the **hope of life**. A woman is a **sister**—a **balm** for pain. A woman is a **daughte**r—the **light and comfort of the eyes**, a reminder of a **mother in old age**. These three relationships hold sanctity and provide protection to a woman. If a woman lacks security and freedom despite these bonds, it is not the woman who is unfortunate but the man. If this truth is not realized today, it will be understood tomorrow. How distant is tomorrow? Perhaps just a moment passes before the promised occurrence is fulfilled:

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾

- Know it, existents of the Skies and the Earth invisible to creatures are exclusively for Allah the Exalted to administer. Realize it, affair/happening of the Terminating Moment is but like the twinkling of vision or rather it is even closer. Indeed Allah the Exalted is eternally the Causality Determiner upon eachy and all things - to set them right-fix them in measure. [16:77]

أَزِفَتِ ٱلْآزِفَةُ ﴿٥٧﴾

- The ever approaching the Promised day-terminus moment of deadline has become imminent. [53:57]

For those in doubt, ask NASA how long it might take for the universe's collapse—one moment or even less!

سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾
وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾